

ORATIO

IN

THEATRO COLLEGII REGALIS MEDICORUM
LONDINENSIS,

EX

HARVEII INSTITUTO,

HABITA

DIE OCTOB. XVIII, AN. M.DCCC,

AB

HENRICO HALFORD, BARONETO, MEDICO REGIS ORDINARIO.

ITERUM EDITA.

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ORATIO HARVEIANA.

V^AESTRUM omnium, Præses dignissime, Sociique ornatissimi, neminem esse crediderim qui, ingeniis studiisque hominum cognitis ritè et perspectis, non statim intelligat, et pro comperto habeat mancam et imperfectam prorsus esse medicinæ artem sine literis et philosophiâ. Atque hoc, arbitror, hisce præsertim temporibus, iterum atque iterum nobis in mentem revocandum esse, quando Plebei Philosophi hanc quoque artium nobiliorum principem à doctrinâ severiori segregari posse opinantur, et nihil aliud postulare nisi experientiam (quod aiunt) promptique animi acumen. Verùm enimvero hæc ipsa experientia, hæc ipsa in rebus operosis animi promptitudo, num in triviis quærenda sunt denique, et nullo ferè labore, nullisque disciplinis comparanda? Magno olim certamine Tyrones nostri ad prima medicinæ limina pervenerunt.

Disciplinis veteribus instructi, in libris versati, atque hominum in omni ferè literarum genere eruditorum sermonibus locupletati tum demùm hanc artem suam exercere cœperunt, quando alias propè omnes prælibâssent. Hinc factum est ut quæ postea ex usu didicerant, aut quæ fors illis objecerat, hæc omnia arti medicinali tam præsidio essent quàm ornamento; hinc factum est quoque, ut splendidum et ampliorem cursum adimplere viderentur—neque ægrotantium solùm lectis adsiderent, sed quando otium dabatur, cum optimatibus reipublicæ amicitiarum necessitudinem, vitæque quotidianæ commercium haberent. Absit, obsecro, absit à nobis longè longèque levis ista sive arrogantia, sive petulantia vocanda sit, quæ antiquam hanc laudem nostram ullâ aliâ nisi antiquâ ratione obtineri posse credit aut conservari—Quod verò ne fiat, prohibet, ni fallor, et rei ipsius intima cognitio, atque eorum saltem memoria, qui suis ostenderunt quàm pulchra esset atque honesta medicinæ cum literis et philosophiâ conjunctio.

Etenim, quod ad literas humaniores attinet, si

rectè scribendi sapere est et principium et fons;—si rectè sapiendi, hominum ingenia mores pernoscere; si rectè loquendi denique, quid sit facundum, quid acre, quid venustum scire, id omne non excipit modò Medicina, verum etiam arripit atque amplexatur—Quidni enim? An qui humanam mentem tam variam tamque multiplicem, omni simulatione pariter ac dissimulatione ademptâ, miramque istam corporis atque animæ necessitudinem videt indies et contemplatur; qui affectuum vim atque imperium, ægrotantium metus, adsidentium sollicitudinem præsens contuetur, non ille convenientia scit cuique tribuere? An cui dolentibus vultu, vocibus, ac consilio, subvenire curæ sit, illum vel facundia scribentem deseret, vel venustates?

Quod si Philosophiæ, sanæ istius ac legitimæ, rationem habeas, quæ neque opinionibus hominum, neque verbis tantummodo commentisque continetur, sed in naturâ ipsâ, ac rerum cognitione versatur, quantum ad hoc possumus quis non videt? Num mundi hujus universitatem velis; rerumque materiem explorando

cognoscere? Nihil certè omnium vel ad temperiem, vel ad leges naturæ explicandas magis idoneum esse potest quam mira illa ac miranda humani corporis fabricatio. Num animam humanam pervestiges? Corporis, priùs, formam, vires, motus pernovîsse curæ erit. Num officia hominum ac mores velis intelligere? Nihil certè ad hanc rem ritè percipiendam homine ipso vel prius vel antiquius est.

Fuerunt itaque è familiâ nostrâ, (quid enim aut in antiquorum, aut in exterorum retro eam memoriam?) qui literas humaniores, omnigenamque doctrinam, et feliciter excoluerunt, et ornaverunt maxumè. Testor LINACRUM nostrum, qui cum in eâ tempestate præcipuè versaretur quâ crassa præcedentium sæculorum barbaries, renascentibus in Europâ literis, cœperat paulatim exolescere, antiquam in hâc Insulâ disciplinam instauravit, Græcarumque literarum fontes obseratos et interclusos aperuit iterum et patefecit. Ipse, enim, cùm animum suum utilissimarum ac gravissimarum rerum studiis instruxisset; philosophiamque (qualiscunque ea demùm fuerat) quam Oxoniæ

acceperat, omnibus elegantioris doctrinæ venustatibus apud Italos expoliverat, arctissimam inter medicinam ac literas cognationem interesse vidit, artemque rudem plus satis atque deformem humanitatis præsiidiis excoluit et illustravit. Igitur neque Grammaticam docuisse à consilio suo alienum arbitratus est, neque Græcos vertisse ingenii sui optimi indignum, dummodo cives suos ad discendum excitaret, dummodo medicinam tolleret humo et erigeret, dummodo medicis daret scientiam et dignitatem.

Cùm autem intellexerat probè vir prudentissimus Florentiæ hospes quantum commune societatis vinculum, quantum hominum eandem artem exercentium ad literarum cultum conjuncta possent consilia, in patriam redux quotquot aut ingenio et eruditione ornatiores, aut arte suâ peritiores invenire potuit, in unum gregem et quasi familiam convocavit, eoque favore ac gratiâ usus, quâ apud WOLSEIUM (municipum illum universæ literaturæ patronum) pollebat, jure ac legibus consociavit, atque auctoritate regiâ communivit. Curâ ejus et sapientiâ Civitas hæc nos-

tra et loco et institutis confirmata est—ab eo cautum est, quod certè cavendum erat maxumè, ne temerè quis et otiosè fieret Medicus—ab eo cautum est porro ne ægrotantibus postea conflictandum esset non modò cum morbis et doloribus, sed cum perniciosissimis quoque circulatorum fraudibus, et insciorum hominum audaciâ.

Quod felix autem faustumque fuit novæ reipublicæ, LINACRO jam mortuo, non defuit alter maximis naturæ præsidiis munitus, æquâ in vos benevolentia, qui et dignitati vestræ prospiceret, et literas jam renatas indiesque novis adauctas incrementis, pari studio aleret atque foveret. CAIUM quippe impulit eadem mens iisdem disciplinis exulta LINACRI votis obsecundare sedulò, necessitudinemque inter medicinam ac literas auspicatò jam institutam strenuò confirmare. LINACRI itaque vestigia per Italiæ Academiæ secutus uberiores ibi Græcæ literaturæ fructus comportavit; et, quod sua præcipuè est laus, Anatomiam Florentiæ feliciter elaboratam primus in hanc regionem invexit, et docendo exposuit.

Parum autem CAIO actum fuisse visum est quod Anatomiae primus apud nostrates incubuerat, quod GALENUM CELSUMQUE aptis commentariis illustraverat, nisi etiam Cantabrigiae suae perpetuum fundaret literarum domicilium—ex quo quanta virorum excellentium copia profluxerit, et indies profluit, aliis argumento esse debet gratulationis et gloriae—Nos CAII votis cumulatissimè responsum fuisse scimus, quòd in istâ suâ domo prima labra scientiae admoverit HARVEIUS; quod intra istos suos parietes magnus ille vir mentis vires exercuerit et confirmaverit, et ad universam veritatis formam amplectendam erexerit.

A studio igitur umbratili, scholarumque disciplinis evocatus in solem atque pulverem HARVEIUS ad investigationem naturæ totum se contulit—prudentissimèque decretum habens nihil in rebus Anatomicis opinari, nec quidquam verum credere, nisi quod aut sensu percipi, aut ex certis experimentis deduci atque colligi posset, tandem aliquando circuitum sanguinis, præclarissimum illud repertum, explicuit demonstrando, totamque hominis fabricationem oculis subiecit.

Quantos ex hoc admirabili invento fructus perceperit res medica, etsi gratissimum esset prædicare, coram vobis tamen hodie, minùs insistendum censeo argumenti dignitate quam rationum vi, et philosophandi methodo. In eâ, enim, quod HARVEIUS ab experimentis optimo consilio institutis, et ab observationibus ad naturam veritatemque factis, deductione facili, tandem iudicium tulerit, et sententiam proposuerit; in eâ, inquam, quid nisi Verulamii argumentandi rationem præoccupatam conspiciamus et præmonitam? quid nisi doctrinam illam, quam Posteriores perfectam prorsus, atque omnibus numeris absolutam esse decreverunt, exemplo comprobata?

Atque equidem quam omni ex parte necessarium fuerit novam in Physicis ratiocinandi disciplinam instituisse, saniolemque de rerum veritate iudicandi facultatem exercere, argumentum est instar omnium invidia quâ HARVEII laboribus undequaque obtrectatum fuit. Medici quippe eo tempore in antiquorum scriptis evolvendis omnino intenti, nihil aut ad usum accommodatum aut etiam fide dignum existimabant nisi

quod ex GALENI libris expromendum esset — Cum verò de veritate inventi HARVEIANI nihil omnino dubitari posset, et sequentis ævi industriâ cordis, viscerumque, et cerebri structura penitiùs explorata esset, eandem demum philosophandi normam quâ in explicando corpore humano HARVEIUS erat usus, in morbis examinandis adhibuit SYDENHAMUS. Observationes igitur sapientis illius medici non ex opinionum commentis confictæ sunt, non ex ineptiis scholarum conflatae, sed ex ipso naturæ fonte derivatae— Quoties, autem, ægrotantium res in medium proferre illi libuit, morborumque cursus describere, adeo sincerè omnia, adeo exquisitè ante oculos posuit, ut ipsi languentibus interesse atque assidere, ipsi fovere deficientes, ipsi remedia præcipere videamur.

SYDENHAMI vestigiis institit JOANNES FREIND, philosophus si quis alius, idemque egregiè, et præter cæteros literis imbutus. Huic viro laudi fuit illam attractionis vim quam in grandiore corporum coelestium mole perspexerat NEWTONUS, summo cum iudicio rebus Chemicis accommodâsse, et quicquid in theo-

riâ perplexum olim erat et obscurum legibus NEWTONIANIS simplicissimè expediisse. Tantam interea habuit doctrinæ varietatem atque copiam, ut earum disciplinarum, quæ (ut cum Celso loquar) “ quamvis non faciunt medicum, aptiorem tamen medicinæ reddunt,” nullam non juvenis adhuc excoluisset et illustrâset—quas autem in medicinæ exercitatione maturior ætas et artis usus comprobaverat, eas omnes palâm fecit HIPPOCRATICA fide et elegantiâ.—At neque in sylvis Academî solùm philosophiæ studiis incubuit, at neque in otio et tranquillitate quicquid apud Græcos opinionum discrepantiis involutum fuerat, quicquid apud Arabas obscurum aut latius diffusum enodavit ille et explicuit, sed in maximis temporum angustiis, sed in asperitatibus rerum obsecutus est studiis suis, et, quæ secundas res ornaverant, literæ adversis perfugium et solatium præbuêre.

Et profectò in Medicinæ atque Scientiæ damnum cessisset Medici omni laude cumulati mors immatura, nisi consiliorum Socio, eandem gloriæ viam prementi contigisset indoles in medicinam apprimè apta et con-

formata, acerrima studia, maximus usus. MEADIUS equidem natus fuisse videtur in universæ doctrinæ emolumentum. Tanta illi fuit medendi peritia, tantus vitæ splendor et celebritas famæ, ut exterorum pariter atque suorum civium omnium oculos in se converteret, et quicumque vel scientiam vel sanitatem quærebant, ad illum universi confugerent, in illo spes omnes reponerent. Videre videor sapientem senem doctissimorum hospitem frequentîâ circumfusus, de maximis et gravissimis quæstionibus pulchrè disserentem, et veluti Platonem in Gymnasio conferendo docentem. Nimirum ille, Socii, artis vestræ splendorem adauxit magnoperè et amplificavit, et dignitatis patrimonium reliquit, et exemplar vitæ morumque dignum maxumè quod vos ipsi moribus vestris exprimatis.

Jam verò naturali quodam Orationis cursu ad nostra ferè tempora pervenimus; tempora, profectò, quæ, utcunque aliis ex partibus, iniquitatibus rerum atque hominum ineptiis satis, et plusquam satis, laborare videantur, Medicinâ tamen simplici isti atque legitimæ veteris dignitatis nihil imminuerunt. Habuimus

certè vel nostris oculis obversatos, immò habemus etiamnum, de quibus, sive ingenii acumen, sive literarum copiam intueamur, summo jure gloriari possumus. Etenim, ut ad eum me convertam quem intra triennium desideravimus, ecquis erat unquam scientiâ morborum locupletatus magis, vel magis curatione exercitatus; ecquis erat unquam qui suavi illâ sermonis et morum humanitate, quæ in ipso remediorum loco haberi potest, ecquis erat unquam qui WARRENUM superabat? Erat illi ingenii vis maxuma, perceptio et comprehensio celerrima, judicium acre, memoria perceptorum tenacissima. Meministis, Socii, quam subtiliter, et uno quasi intuitu res omnes ægrotantium perspiceret penitus et intelligeret! in interrogando quàm aptus esset et opportunus, quàm promptus in expediendo! Omnia etenim artis subsidia statim illi in mentem veniebant, et nihil ei novum, nihil inauditum videbatur.—In eâ autem facultate quâ consolamur afflictos, et deducimus perterritos à timore, quâ languidos incitamus, et erigimus depressos, omnium Medicorum facilè princeps fuit; et si qui medicamentis

non cessissent dolores, permulcebat eos, et consopiebat hortationibus et alloquio.

..... stetit urna paulùm

Sicca, dum grato Danaï puellas

Carmine mulcet. Hor.

Verùm ea est quodammodo artis nostræ conditio, ut Medicus, quamvis sit eruditus, quamvis sit acer et acutus in cogitando, quamvis sit ad præcipiendum expeditus, si fuerit idem in moribus ac voluntatibus civium suorum hospes, parum ei proderit oleum operamque inter calamos et scrinia consumpsisse. WARRENUS autem in omni vitæ et studiorum decursu, si quis unquam alius, PALLADE dextrâ usus est, atque omnium quibuscum rem agebat mentes sensusque gustavit; et quid sentirent, quid vellent, quid opinarentur, quid expectarent arripuit, percepit, novit. Tantam denique morum comitatem et facilitatem habuit, ut nemo eo semel usus esset Medico, quin socium voluerit et amicum.

Atque hîc loci, pro more mihi liceret Orationi hodiernæ finem facere; quandò verò unde initia cœperim in

memoriam revoco; quando non modò honestam illam mecum reputo, sed necessariam ferè medicinæ cum literis et philosophiâ conjunctionem, nequeo Illustrissimum Virum* prætermittere, qui vivo exemplari suo ad majora nos provocat atque incendit. Vidistis eum nuperrimè summum apud vos magistratum summâ cum laude tenentem; et dum eo munere fungebatur, novistis Pharmacopœiæ renovandæ quàm totum se dederit.—Audivistis eum, hâc ipsâ ex cathedrâ, incorruptâ Romanæ dictionis sanitate, et eloquentiâ Ciceronianæ ætatis non indignâ nostrorum Medicorum æterna statuere monumenta. Scripta ejus in manibus atque in deliciis habetis, quæ sive rei propositæ explicationem, et, quæ vera dicitur, Philosophiam spectes, sive verborum pondera et venustates, inter pulcherrima collocanda sunt, ne dicam Medicinæ solum, sed universæ eruditionis ornamenta. Inter alia testari licet libellum egregiè scriptum de Catarrho et Dysenteriâ, morbis ejusdem anni epidemicis—et etiam Dissertationes† illas de Colicâ Pictonicâ — in quibus

* Georgium Baker, Baronetum.

† Vide Acta Coll. Medic.

singularis morbi historia ab omni ferè antiquitate ad hæc usque tempora deducitur, et ejus causa non nisi simplex et una esse monstratur. At mitto plura, et mori Antiquorum obsequor, qui non nisi Solis occasu Heroibus suis sacra faciebant.

Cum autem de virtute nondum ex oculis sublatâ apud nos agitur, ecquis est, Auditores, cui non mentem statim subeat Vir* ille egregius, multisque nominibus colendus, qui spatio vitæ ultra communem vivendi conditionem protracto, et æqualibus ferè superstes nec ingenio suo acri et acuto, nec subtili judicio, nec rerum memoriæ, nec amorì literarum, nec denique pietati in hanc domum etiamnum superfuit?—Ille, nimirum, cui artem exercenti Medicorum gens adsurgebat omnis—quem omnes in antiquâ literaturâ versati imprimis habent—quem Physici agnoscunt suum. Talem virum et vivere, et valere, et nostrum esse nobismet gratulari licet. Quid memorem *Acta Collegii Medicorum* (nescio quo malo fato intermissa) ipso auctore primùm instituta esse, ipso duce incepta?

* Gulielmus Heberden, anno ætatis ferè nonagesimo.

Aut quid collaudem aureas istas observationes, non aliunde quam ex naturâ et experimento haustas, quas ille in paginas istas, tanquam in commune medicinæ ærarium conjecit? Sed me reprimo, ne rei captus dulcedine, in arêâ tam latè patenti nimis ultra terminum excurram.

Valeas, itaque, fortunate Senex! otioque literato, et doctorum hominum colloquiis, et vitæ tuæ anteactæ recordatione diu perfruaris! insigne Medicis exemplum relicturus, amplam dicendi materiem Oratori.

Deficeret verò priùs patientia vestra quam hodierna Oratio, si in latiori campo spatari vellem, eosque singillatim complecti qui merendo vos memores sui fecerunt; qui ad artem medicam, quâ egregiè præstabant, literas eas omnes reconditiores, et ea humanitatis studia adjunxerunt, quæ hominem ingenuum ornare possunt, quibus denique acceptum referendum est quòd salutaris hæc Professio, quæ apud exteros vix homine liberali digna habetur, in Angliâ nondum evi-
luerit. Populare arbitrium in famam et fortunas Medicorum dominatum esse, et favorem publicum in-

dignis non rarò contigisse jam olim questus est HIPPOCRATES; eidem artis conditioni apud suos indoluit GALENUS. Profectò, Socii ornatissimi, si isti Patres medicinæ in vivis forent, hæc nostra tempora ab antiquis non prorsus discrepare agnoscerent ultrò et testarentur — neque enim quemquam vestrûm latet homunciones quosdam nec doctos nec eductos liberè, etiam illotis manibus, medicinæ altaria tangere ausos esse, et stupore vulgi factos nobiles, rapido cursu pervenisse ad gratiam, ad famam, ad amplitudinem. Ita inauspicatò fit, ut ingenio ritè nutrito, multiplici rerum cognitione, probitate, et modestiâ priorem aliquando sedem teneant frons perfricta, sedulitas, obsequium, assentatio. — Sed de his mentem avertere liceat, et reipublicæ LINACRI laudare fortunas, quæ civibus jam nunc abundet quales ipse sibi successores voluisset — Vos pergite in istâ quam instituistis viâ; pergite artem vestram diligentîâ excolere, tueri auctoritate, ornare moribus—nec satis sit vobis hæreditatem à majois acceptam posteris integram et incontaminatam tradere,

nisi et detis operam ut per vos ipsos locupletentur
Posterius.

Oro, denique, vos et obtestor, ut fixum animo et
quasi insculptum habeatis medicinam liberalem unà
cum literis renatam esse, nec nisi cum literis in-
terituram.

FINIS.

LONDINI:

TYPIS J. NICHOLS ET FILII, PARLIAMENT STREET.

A

SYNOPTICAL REVIEW,

&c. &c.

A

SYNOPTICAL REVIEW

OF THE

Religious Systems & Opinions

PROPOUNDED AND ADVOCATED BY

THE PHILOSOPHERS OF THE ANCIENT WORLD;

INTENDED FOR THE USE OF THE

JUNIOR STUDENTS IN THE UNIVERSITIES.

BY

A GRADUATE OF THE UNIVERSITY OF OXFORD.

Ἐν τὰγαθὸν πολλοῖς ὀνόμασι καλέμενον.

Euclides.

Ἐκτεθειώκασι γὰρ οἱ μὲν τὰς τέσσαρας ἀρχὰς, γῆν, καὶ ὕδωρ, καὶ αἶρα, καὶ πῦρ· οἱ δ' ἥλιον καὶ σελήνην καὶ τὰς ἄλλας πλανήτας, καὶ ἀπλανεῖς ἀστέρας· οἱ δὲ μόνον τὸν ἑρανόν, οἱ δὲ σύμπαντα κόσμον· τὸν δ' ἀνωτάτῳ καὶ πρεσβύτατον, τὸν γεννητὴν, τὸν κυβερνήτην, ὃς οἰκονομεῖ σωτηρίως αἰεὶ ἅπαντα, παρεκαλύφαντο, ψευδωνύμως προσήσεις ἐκείνοις ἐπιφημίσαντες, ἑτέρας ἑτέροι· καλῶσι γὰρ τὴν γῆν Κόρην, Δήμητρα, Πλέτωνα· τὴν δὲ θάλασσαν Ποσειδῶνα, Ἡραν δὲ τὸν αἶρα, καὶ τὸ πῦρ Ἡφαῖστον, καὶ ἥλιον Ἀπόλλωνα, καὶ σελήνην Ἀρτεμιν.

Philo Judæus.

OXFORD:

FOR THE AUTHOR;

SOLD BY J. PARKER AND MUNDAY AND SLATTER; AND BY F. C. AND J. RIVINGTON,
ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE, LONDON.

1821.

TO THE
JUNIOR STUDENTS OF THE UNIVERSITIES
THIS TREATISE
IS MOST RESPECTFULLY INSCRIBED
WITH THE SINCERE WISHES OF THE AUTHOR
THAT BEARING IN MIND THE GREAT AND ULTIMATE OBJECT OF ALL HUMAN LEARNING
THEY MAY ACCOMPLISH THE KNOWLEDGE OF ALL TRUTH
AND
THAT ADVANCED IN THE SCIENCES AND CROWNED WITH LITERARY DISTINCTIONS
THEY MAY CLOSE THEIR ACADEMICAL CAREER
WITH THE PERFECT CONVICTION THAT OF ALL THE SCHOOLS OF PHILOSOPHY
THE CHRISTIAN
IS THE MOST SUBLIME SUBSTANTIAL AND IMPORTANT.

ADVERTISEMENT.

THE following Treatise is a short Inquiry into the Religious Principles which constitute the Philosophy of the Ancients, (from the remotest ages;) wherein individual opinions and national systems, and particularly as they are to be found detailed in the books which form the groundwork of academical education in the Universities, are synoptically reviewed, with the intention of demonstrating, from a collection of testimonies in succession, that the “Great One Cause”—“the Supreme Deity;”—“the Jehovah of Abraham’s descendants;”—and the “Deus incertus” of the heathen world, has at no time left himself without witness on earth, even amidst the splendid ignorance of ethnical illumination; but that “He alone” has been worshipped, though “ignorantly,” and “unknown” to the general mass of mankind, under the mysterious cloak of the dark idolatries and intricate superstitions of the Gentile Philosophers.

INTRODUCTION.

THE moral and intellectual condition of the heathen philosophers might be compared, and not unaptly, to the forlorn and hopeless state of a shipwrecked mariner, compelled, amid the horrors of shrouding darkness, to put forth his feeble strength for the preservation of life; to contend with the overwhelming force of agitated waters, and to renew defeated efforts to reach the distant shore, whose remote direction is but occasionally disclosed by the gleaming fires of heaven. The fruitless endeavours of the Gentile philosophers to discover the "Truth," furnish a case precisely similar in its character. Like unballasted ships they are hurried, in the mist of ignorance, upon that great and unfathomable deep; they are tossed to and fro perpetually by every wind of chimerical doctrine, and are driven headlong, farther and farther, from the only safe anchorage, and only secure harbour, into the dangerous ocean of doubt, until they finally perish among the shifting sands of hollow theory and unsubstantial speculation.

To quit the metaphor, what shall we discover in the best views of religion and morals, entertained by the "Wise" among the Phœnicians, the Egyptians, the Greeks, or the Romans, but absurd systems, connected with and supported by the most abject and de-

grading superstitions ; systems calculated not to meliorate, but to aggravate the popular debasement ; corrupt and mischievous—often subservient to the most pernicious vices—and yet mingling with their most successful speculations? They whose understandings raised them highest in the scale of intellectual estimation above the grosser multitude, held the truth in unrighteousness;—“ professing to know God, in their works they denied him.” The influence which they derived from exalted station or mental endowments, was universally employed to rivet on the human mind the awe of the most abominable idolatries, and to perpetuate delusion. To these facts we must of necessity add the total want of authority common to all the philosophers of the ancient world, both to enforce what was really pure in their morality, as well as to emancipate the people from usages the most inveterate and detestable. Barbarous, or more enlightened as the few might have been, yet the whole series of the learned heathen may be fairly described as having sate in the darkness of dismal superstition, and in the region and shadow of death, from their total ignorance and disavowal of all practical morality, to whatever refined speculations their reasoning faculties might have led them.

It cannot be objected to the present times that the standard of either faith or morality is raised too high ; for as well might the inhabitants of the earth, at the period of the deluge, have cried out from apprehension of fire, as the Christian, in the modern deluge of infidelity, have reason to denounce a too prevalent enthusiasm, or exclaim against over-heated zeal in the cause of piety and virtue. A discussion, therefore, of this nature, cannot be without its use.

The ridicule of the modern free-thinker; the vanity of liberal opinion, and the still existing ambition of pre-eminence in speculative points, offer an afflicting proof to the contrary, in producing a numerous and fearful host of adversaries, whose daring assaults it requires all the magnanimity of the Christian warrior to resist and subdue. There are crowds of bold adventurers, “without God in the world,” who, disregarding the assistance of the truth revealed, and reasoning themselves out of their faith by means of a refined and audacious sophistry, allure others to their ranks by the dazzling novelty of system, or the fascinating representations of paradox. Against such let the Christian student be armed, from the first moment of his application to the severer studies prescribed by academical discipline. Relying with confidence in that species of certainty which will never mislead him, and animated by all the energies and the encouragements of his faith, let him proceed onwards in his literary course, maintaining the dignity of his nature upon the high line of Christian belief and obligations, and support that elevation of character which is essential to qualify him for heaven. Let him not place a finger upon the mysteries of his holy religion. Whether employed in the mathematics, in the cultivation of the sciences, or in the accomplishment of Persian, Arabian, Grecian and Roman learning, let his studies be pursued under the solemn and sincere conviction, that no effort of the mind can be useful, no human acquisition can be valuable or worthy the Christian student, but in proportion as it may advance him in the saving knowledge of God’s revealed word; and that to this one grand and important design all his reading should be subservient. Let him acquire, by constant and deep investigation of the Holy Scriptures, those firm

principles, and that healthy constitution of intellect, which will render his head and heart, through life, alike impenetrable to the malignant sarcasm of the unbeliever, and the insidious attacks of the wily theorist, as well as to the less-disguised avowals of the impious advocates of materialism, and the traitorous speculations of philosophizing Christians.

The proceedings of mankind in matters of religion and morals, as we trace them recorded on the pages of history, from the earliest era of the world to the times of modern unbelief, present a sad and mortifying picture of human weakness and depravity.

If in the unsubstantial fictions of heathen philosophy, and in the false and corrupt religion of Pagan worshippers, we discover neither purity of sentiment nor enlightened views of the spiritual God of creation, we might expect at least to find some rational consistency of belief and conduct, among that people who were chosen from all the nations to be the depositaries of the divine oracles, and who were so frequently visited by the messengers of the Almighty. But alas ! though we should esteem them to have been men in religion, though children in every thing else, the personal conduct of the Jews was by no means accordant with the high standard and character of their faith. With all their advantages under the theocracy, we perceive them continually distinguished by a culpable eagerness to forsake the pure worship of the One God, and to adopt the superstitions of the Gentiles. While supported by the manifest interposition of the Deity ; while the awful symbols of the Divine presence accompanied their camps ; while God (to

use the forcible language of a modern divine) was revealing his celestial glories, ineffably effulgent, amidst the solemn solitude of nature, or appearing with clouded majesty in the tabernacle; while the manna was yet falling from heaven, while the pillar of fire was yet burning before their armies, and the voice of the Almighty was speaking in the thunder—the summits of the surrounding mountains were illuminated with unholy fires, kindled to the honour of base and imaginary deities;—the forbidden rites of idolaters were imitated;—and they bowed the knee and offered incense to Baal, or erected the molten image amid the groves of the adjacent valleys. So deeply immersed were they in the errors and the impurities of their heathen neighbours, that the wise monarch declared “they held them for gods, which even among the beasts were despised, being as children of no understanding.” Our Saviour found, in his time, very much to condemn in their perversion of particular precepts, in their substitution of external observances for genuine religion, and in their systematic rejection of doctrines which essentially and clearly belonged to their peculiar revelation. Their present miraculous dispersion over the face of the whole earth, is a living monument in attestation of all the prophecies against them; and proves to us that they are feeling the judgment worthy of God, and that they now too late acknowledge, in their suffering, him to be the true God, whom before they denied to know.

It would be difficult, perhaps, to demonstrate precisely to what extent a knowledge of the soul's immortality prevailed among the different classes of Jewish society. The recorded facts of the Jewish history sufficiently prove, that a belief in this particular doctrine was

common to all the higher and more privileged ranks ; and we might fairly conclude, from the ordinary proceedings and dealings of God with the nation, both under the theocracy, and in subsequent times, that such an important principle of faith as this would never have been communicated to the few and studiously withheld from the many. Whatever information, however, might really have been given, that is, generally, to the ancient believers in the imperishable nature of the soul, (and we know that in some particular instances plainer intimations on the subject were vouchsafed, in addition to their typical institutions;) upon the whole it would appear to have been, and no doubt was intended by Omniscience to be, even in its very best form, defective and obscure. The degree of knowledge which the Jews possessed on this point, was yet wisely suited to the shadowy and introductory dispensation under which they lived ; was sufficient to awaken the general interest, and to excite the general attention ; and so much understood by all, as to promote every purpose of practical religion. Whatever was supernaturally disclosed to the appointed agents and ministers of the Deity, was specially intended for being published to the whole people ; and it would have been a direct and impious infringement of the divine commands, had any divine communication been suppressed by the priests or legislators. In fact, the Old Testament history of every age exhibits the record of immortality revealed, and of immortality believed by the Jewish people.—An eminent divine of the English protestant church, attempting to reconcile undeniable facts with an artificial system, has argued, that the sentiments of the early Jews concerning the soul, were of the same dubious and uncertain character as those maintained among the other nations ; that the Jews never indulged in any

interesting speculations concerning its state after separation from the body ; and uniting Pagan with prophetic immortality, he has concluded, that they obtained their knowledge of an hereafter, not from their scriptural traditions, but from the obscure systems of their heathen neighbours ; out of which, in his opinion, they manufactured their own peculiar theory, by an intermixture with some dark and scattered intimations derived from their prophetic writings. The supposition, however, that there could ever have been any thing common between Judaism and Heathenism ; that there could have been any occult doctrine, any “ mystery,” in the Judaical system, which, as in the superstitions of the philosophers of ethnical fame, was considered the property of the few wise and great, and not inherited by the common mass, is as repugnant to the language, as it is to the spirit of the Scriptures ; for Judaism most clearly contains the doctrine of immortality and a future state of rewards and punishments for the human soul ; and it contains them, totally unmixed with the slightest portion of the fabulous relations of futurity, which polluted and perverted the precepts and the conduct of every other people. When Tacitus ascribes the faith of immortality to the Jews, though he affirms that they derived it from Egypt, he describes a very different doctrine from that which was held by the Egyptians, who adopted the idea of transmigration ; and he has given a distinct historical testimony to the faith of immortality, as it was embraced by the Jews ;—“ *Profana illic omnia,*” he says in the fifth book of his history, “ *quæ apud nos sacra ;*”—and again when he speaks of their religious ceremonies, and the peculiar ordinances of their law, he adds, “ *animasque, prælio, aut suppliciis*” “ *peremptorum, æternas putant. Hinc generandi amor, et mori-*

“endi contemptus. Corpora condere, quàm cremare, é more
“Ægyptio; eademque cura, et de infernis persuasio: ‘*cœlestium*
“*contrà.*’”—From the number of the Jewish believers in the
soul’s immortality, we must of course exclude that particular sect,
whose principles were established and embodied into form about
two hundred and fifty years before the Christian era, and in which
it was maintained that there was no resurrection of the dead; that
there were neither angels, nor spirits, nor souls of departed men;
no future state of rewards and punishments. Their tenets rather
resembled, in some other respects, the Epicurean philosophy; but,
happily for the Jewish people at large, those gross sentiments were
chiefly confined to the wealthy and voluptuous of the nation, though
it must be admitted that they held out, as Josephus remarks, dan-
gerous attractions for the young.

The ignorance of the philosophers, and of the educated classes,
towards the latter period of the Roman commonwealth, both with
respect to the historical traditions of Judaism, and the essential
principles and pretensions of the Christian system, cannot be re-
marked without exciting our utmost astonishment. The Jews had
still to endure persecution and ridicule; and the Christians to
suffer under contumely and misrepresentation, whatever might be
the degree of information laid claim to by the age. It would
appear as if it had been so purposely contrived by the wisdom of
Providence, that the promulgation of the true religion should im-
mediately follow those few dark centuries, which had to boast the
feeble illumination of that succession of philosophers, who dazzled
their ignorant followers by the false glitter of specious theories,

or who misled them by the mazy windings of fanciful doctrines ; and that it should burst forth, in all the bright effulgence of its substantial splendour, at a period when profligacy of sentiment was most prevalent ; and the human mind was involved in inextricable doubt respecting the Creator and the creation ! We learn, indeed, from historical testimony, that previously to the time of the incarnation a general idea had prevailed, which was by no means confined to the Jews, but diffused throughout the remote countries situated to the east of Palestine, that nature was soon about to bring forth an extraordinary personage, gifted with every high quality of soul, who was destined to challenge the admiration and homage of mankind, and to establish universal dominion over the nations. Thus the public expectation was elevated to the highest pitch, and the accomplishment of that great and grand design was anticipated by all ranks of persons with eager and breathless anxiety. Hence that ardent desire of exploring the events of futurity which characterized the times ; the evidences of which we trace in the poets, the historians, and the philosophers, who were influenced by the same feelings with the general mass. Hence the mysterious volumes of the Sibyl. Hence the curious arts of divination ; hence the caves of the Seers, teeming with oracular effusions ; and hence the sylvan recesses crowded with the false pretenders to divine inspiration. By means such as these the public curiosity was excited, promoted, and fed ; but as the authority of the oracles afterwards declined, and the impostures of the priests ceased to operate with their accustomed effect, and their pretensions became less satisfactory to their followers, a spirit of enquiry, and of something like a more rational

disposition for the truth, (as a natural consequence) began to prevail; and the world seemed to be progressively preparing, through its increasing dissatisfaction with all the ancient and established systems, for the reception of the new and perfect religion.

In the conduct of Pilate, as recorded in the New Testament Scriptures, we have a remarkable instance of the greedy credulity and the insatiable thirst for novelty of system, which characterized the period when the Roman authority had superseded the independent government of Judæa, and the descendants of the Patriarchs and the Prophets had to bend beneath the commands of an heathen governor. Fulfilling, upon the chair of his tribunal, the hidden counsels of the Almighty, little imagined the Roman governor over whose destinies he was permitted to preside. Shrouded in the gloomy errors of Paganism, his unenlightened mind could form no spiritual conception of that kingdom, not of this world, nor of temporal grandeur or duration, which the humble captive had declared to be his. As a soldier, Pilate acknowledged no dominion but that which had been purchased and maintained by arms; and as an heathen he had received no satisfactory assurances of any kingdom beyond the confines of this material world, and had submitted to no authority but that which was human. Initiated, doubtless, according to the custom of those times, in the profound and unintelligible mysteries of the schools of Grecian or of Roman philosophy;—perhaps but ill satisfied with the result of his researches into the deep subject of moral truths, and with the laborious investigations of the speculating instructors in the theoretical systems of the age, which were pro-

pounded respecting the nature of the Deity, and of the human soul;—and perhaps desirous of hearing some new opinion upon these intricate and ill-understood points;—and probably conjecturing that our Saviour might be the author of some novel system, or more perfect theory, which he was about to offer in contrast to those already in vogue, and more particularly in opposition to the tenets of the despised Jew, he caught at the bold assertion of his prisoner—“I am the way and the truth,”—with all the ardour of a philosophical inquirer, presented with some new dogma for examination; and eagerly interrogated his prisoner upon the nature of that truth, in support of which he had pronounced himself authorized to bear testimony. Disdaining, however, upon consideration, it would seem, to receive information from a Jew; or fearful of being misrepresented at the court of Cæsar, he broke hastily away from the judgment seat, without deigning to receive the answer from “Him” who was so highly qualified to have solved his question, and to have satisfied all his doubts upon the subject.

The Pagan superstition and idolatry consisted (in latter times, at least) chiefly in worshipping the creatures together with the Creator. The mere visible representations of the divine attributes were incorporated into the religious ceremonies, which, in an imperfect manner, directed the adoration of supplicants to the one great, incomprehensible, unknown, immaterial, and inaccessible God! In the language of the apostle, all the heathen philosophers “held the truth in unrighteousness; they became vain in their “imaginations, and their foolish hearts were darkened. Professing

“ themselves to be wise, they became fools ; and changed the glory
“ of the uncorruptible God into an image made like to corruptible
“ man, and to birds, and four-footed beasts, and creeping things ;
“ they changed the truth of God into a lie, and worshipped and
“ served the creature more than the Creator.”

The Athenians were universally admitted to be the most religious people of Greece ; that is, the most addicted to the superstitious ceremonies enforced by the different creeds of the various nations with whom they held any intercourse, and which they were at all times, either from motives of liberal toleration, or from apprehension of omitting the worship of that Deity who might be the pre-eminent one, ready to introduce among the rites established in the retirement of their own groves. The unknown God then was said to be worshipped “ ignorantly” by them, because of their polytheism and idolatry. Thus their delusions were extended and perpetuated, and their ignorance of the irrepresentible Deity rendered more irretrievably profound.

It was at a period of excessive spiritual ignorance, that the great apostle of the Gentiles appeared among that learned and superstitious people, preaching Jesus and the resurrection, and declaring God openly and in the purity of the truth. Arraigned before the court of Areopagus by the Stoicks and Epicureans, upon the charge of professing new and incomprehensible doctrines, and of upholding strange gods, he framed his reply so as completely to meet and refute the particular tenets of the assembled sectarists ; and taking advantage of the opportunity presented, boldly asserted that “ the

unknown God," before whose altar he had beheld the prostrate multitude in their devotions, was the object of his more perfect love and more spiritual adoration—the *ἀγνώστου θεού*—the supreme governor of the world;—whose attributes they degraded by unmeaning ceremonies, and whose dignity they debased by intermixture with their idolatrous rites.—The Pagans may be said to have known God, but still their error was that they did not glorify him as God; that they perverted that glimmering knowledge which they possessed of the truth, to become the source of all the wretched and abject superstitions, and the detestable usages, which prevailed, even under the sanction of the most wise and illuminated, in their temples of religion. Some, indeed, of the heathen philosophers, may have been successful in giving important delineations and interesting views of moral truth, which at this day will be read with delight; but the Christian student, whilst he admits their meritorious character, or would allow them an authority not their own, will carefully mark the inseparable and the characteristic deficiency of their purest doctrines in practical effect—in moral influence upon the lives and the conduct of their followers.

In reviewing the various systems which human ingenuity or human depravity has produced, and accommodated to the influential circumstances of different climates, the student will discover reason to be satisfied that the pure knowledge of the Deity, the primeval history of the globe and of the human race, were originally common to other nations besides the Jews, however that acquaintance might have been subsequently distorted and disfigured by intermixture with

the fabulous traditions of heathenism, or by the corruptions and misrepresentations of the learned few in succession. Notwithstanding the defective information, and the manifest imperfections of the ancient heathen records, every impartial judge will readily admit that the outlines of the truth once understood, and afterwards involved in mythological obscurity, are yet clearly discernible, amidst all the darkness of Gentile superstitions; and that this knowledge must have been derived both to Jew and heathen from the same original source.—With respect to the faith of our own Scriptures, we cannot dismiss this discussion without observing, that, with all the advantages we possess under the certain revelation of the divine will, and in the accomplishment of the divine counsels, we have yet but a very imperfect knowledge, and a very clouded perception of those important mysteries upon which the Christian creed is founded. There must be something of God always unknown and incomprehensible by the finite understandings of men in their present finite state of existence. “*In omni copiâ scripturarum sanctarum,*” (as St. Augustine has wisely remarked) “*pascimur apertis, exercemur obscuris : illic fames pellitur ; hîc fastidium.*”—As the curiosity, therefore, of the student may be excited, and new sources of inquiry opened to his mind, the more essential will it be for his happiness and consistency of character, to proceed under the solemn influence of this conviction, as the only preservative against the effects of the fluctuation of human opinions ; the allurements of novel doctrines ; the insidious obtrusion of real or pretended difficulties ; the arrogant assumptions of the infidel, and the plausible theories of the pretended philosopher. Instead either of looking out for doubts, or magnifying

difficulties, or at last sacrificing his belief to the positions of the sceptic, he will impartially investigate the principles of the Christian system ; and acquiring the most extensive information possible in all the branches of the subject, will establish that rational and firmly-grounded persuasion of its divine origin, against the force of which no inferior considerations will ever prevail.

For so slight a sketch as we propose to give in the following pages, of the different systems maintained by the successive philosophers of the ancient world ; and of the various superstitions which were founded upon, or were in any degree connected with their theories, we cannot pretend to claim any other merit than that of having comprehended as much information as possible within the smallest compass. The present essay may, in fact, be received, rather as the prospectus of a future work, (to be conducted upon the same plan of contrasting the doctrines of the heathen masters with each other) which a more extended investigation of the subject, the accumulation of additional materials, and a more elaborate composition, might render substantially useful to the student ; and which a future opportunity may possibly be taken of completing, should no other more able hand have previously anticipated its execution. In the mean time, we would refer those who enjoy sufficient leisure, or feel an inclination for making more profound researches into these interesting topics, to the alphabetical arrangement of the sentiments of the philosophers, (in one view) as explained in the several treatises of Cicero, which will be found attached to the Oxford edition of his works, the republication of which would form, perhaps, an useful

appendix to this sketch;—we would refer, generally, to the philosophical and historical works of the classical writers;—to the third and fourth sections of the first part of the *Novum Organum Scientiarum* of Bacon, wherein he treats of the different philosophical theories, and of the signs or characteristics of false philosophies—and to his Essay towards a Scientifical History of Natural Philosophy, from the primitive times to the present; in the original plan of which this great philosopher had intended to explain the whole doctrine of all the ancient philosophers concerning the first principles of things—and to his explanation of the mythology of the ancients. We would refer, likewise, to the comprehensive work of Cudworth upon the True Intellectual System of the Universe, in which the reason and philosophy of Atheism is confuted, and its impossibility demonstrated;—to Baxter's Inquiry into the Nature of the Human Soul;—and to Brucker's History of Philosophy, written in Latin, and extending to six volumes, quarto, of which an abridgment, in Latin, has been published, in one volume, octavo. Of course there are numerous other works which might be added to this list, but we deem it sufficient, upon this occasion, to cite only the names of those authors, who are in our judgment the best calculated to assist the philosophical inquiries of the student.

THE SYSTEMS
OF
ANCIENT PHILOSOPHY.

IN tracing the progress of a more rational and pure idea of the Supreme Being than was adopted from the earliest times by the many, it will be found that the East shed the first light, under whose influence the variety of systems grew up, which afterwards prevailed. Traced to the East.

The Chaldæans, the most ancient people, next to the Hebrews, CHALDÆANS. among the Eastern nations, were distinguished for their deep investigation of natural truths, and have justly acquired the praise not only of the Orientalists and Greeks, but likewise of the Jewish and Christian writers. From the testimony of Diodorus and the ancient authorities collected by Eusebius, it appears that the Chaldæans believed in one God, the Lord and Parent of the Universe, by whose providence the world is governed. Out of this principle, the idea of a Supreme Being, the source of all intelligence, sprung all their religious rites, and hence were derived all the Divinities, which were supposed to preside over the several parts of the material world.— The sum of the Cosmogony of the Chaldæans, when divested of Chaldaic Cosmogony. allegory, is, that in the beginning all things consisted of darkness and water; that Belus, or a divine power, dividing this humid mass,

Origin of Symbolical
Rites.

formed the world; and that the human mind is an emanation from the divine nature. They adopted a symbolical mode of instruction, in which they were afterwards copied by the Egyptians, and transmitted their doctrines to posterity under this veil of obscurity.

PERSIANS.

Oromazes.

Mythras.

Lydians or Persians,
worshippers of the unknown
God.

The Persians, as well as other Pagan nations of the East, worshipped the fire, the sun, and the stars; but Plutarch informs us, that they considered them only as visible images and symbols of a Supreme God, whom they believed to be the Sovereign Lord of Nature. This great God they termed Oromazes, or the principle of light, that produceth every thing, and worketh all in all. They admitted another God, of an inferior nature and order, whom they called Mythras, or the middle God. They speak of him sometimes as a being co-eternal with the Supreme Power, and at other times, as the production of his power. Among the Lydians were instituted sacrifices, that by the invocation of an unknown God, and a form, which Pausanias calls “barbarous,” because unintelligible to the Greeks, brought fire down from heaven to burn the wood upon the altar. This “Pyratheia,” or preternatural ignition of the sacrifice, after public invocation of the Deity, was doubtless an imitation of that fact, probably derived to them from tradition, of Elias in Abab’s time invoking the name of God, and bringing fire down from heaven to consume his sacrifice.

MAGI, or Wise
Men.

Among the Persians we find a sect of philosophers denominated Magi, signifying in the original “wise men,” greatly addicted to the study of astronomy, and other parts of natural philosophy, and highly esteemed for their learning throughout the East. Entertain-

ing purer sentiments of God, and of his worship, than any of the ancient heathens, they held in abhorrence the adoration of idols, and although they did represent the Deity under the symbol of fire, yet they worshipped “one only God.” So blameless were their studies and religious system, that the Prophet Daniel suffered himself to be appointed their chief governor, and to them was first revealed the birth of the Son of God and of salvation given through him to the world, by the miraculous appearance of an unusual star. The founder of this sect, Zoroaster, has given the finest definition of the Deity to be met with in ancient writings. He maintained that God is the first of all incorruptible beings, eternal and unbegotten;—not compounded of parts;—that there is nothing equal or like to him;—the author of all good, and entirely disinterested;—the most excellent of all excellent beings and the wisest of all intelligent natures;—the Father of equity;—the Parent of good laws;—self-instructed;—self-sufficient and the first former of nature. These indeed were generally the theological principles of the ancient Persians, and especially of the first Magi, who admitted only one eternal principle of all things, and affirmed that God was prior both to light and darkness, and had existed from all eternity, in an adorable solitude, without any companion or rival;—sentiments, at once so sublime and worthy the spiritual nature of the Deity, as to convince us that they must have been derived from the original fountain of truth, the course of which, however, in the great ocean of time, has unhappily been tainted by surrounding corruptions.

Daniel made chief of the Governors over all the wise men of Babylon, by Nebuchadnezzar.

ZOROASTER.

General principles of theology.
Magi—Zoroaster.

All the Eastern nations, the Persians, the Syrians, the Indians, concealed secret mysteries under their religious fables. The wise

Syrians and Indians.

men of all those religions saw into their sense and true meaning, whereas the vulgar were permitted to go no further than the exterior symbol, and could not penetrate deeper than the bark which covered them. The testimony of prophane poets, the systems of ancient philosophers, and the narrations of heathen historians, all prove that the Pagans acknowledged one sole supreme Deity; and upon investigation it will appear that the Egyptians, the Greeks, the Romans, and all other nations, as well as the Orientals, have agreed universally in acknowledging this truth.

Gymnosophists.

Of the ancient theology of the Gymnosophists, a sect of philosophers in India, distinguished for the primitive simplicity and abstinence in their mode of living; for the mortification of their passions, and contempt of all bodily pain, but few traces remain; yet those which Strabo has preserved, suppose the two states of the world;—that of nature in its purity, and that of nature corrupted, in agreement with the Mosaic account.

Brachmanes.

The Brachmanes, or Brachmans, a term derived from Brahma, or possibly by corruption from Abraham, were a branch of the above-mentioned sect. Strabo says, they considered the state of men in this life as similar to that of children in their mother's womb; death being, according to their notions, the birth to a true and happy life. The accidental occurrences of life they deemed neither good nor evil. In common with the subsequent notion of the Greeks, they believed the world had a beginning, and will have an end, and that God who made it and governs the whole, is every where present to his work. When Onesicritus, the cynic philosopher

Onesicritus.

of Ægina, was sent by Alexander the Great, whom he accompanied into Asia, to obtain information upon the manners, life, and doctrine of these Philosophers, Calanus, a Brachman, instructed him in the following principles of their religion:—that formerly plenty reigned over all nature;—that milk, wine, honey, and oil flowed from fountains; but that men, having made an ill use of this felicity, were deprived of them by the Deity, and condemned to labour ever afterwards for the sustenance of their lives.

Calanus.

Religious principles of the Brachmans.

This belief, indeed, that human nature is fallen from the first purity in which it was created;—that there is one Supreme Governor of the universe;—that virtue in mankind will be rewarded in another state, and vice punished, has been transmitted from age to age, down to the present times, by a general tradition. It will be found to obtain equally among the Hindoos, the Chinese, the natives of Japan, and to influence the conduct of the hordes of savages who are spread over the vast plains of North and South America, and of those also who are distributed among the countless islands in the Pacific.

By a future state, however, they only meant a mere physical change, a kind of metempsychosis.

The religious principles of the modern Hindoos, the lineal descendants of the ancient Gymnosophists, will best explain the leading doctrines supported by the system of the latter. The spirit of the Hindoo religion inculcates the belief in “one only God,” the “Immaterial First Cause,” and Governor of all, without beginning and without end. According to the Bramins, He is the author of that religious system which is contained in their “Bedes,” or “Shausters,” the great rule of Braminical faith. Belief in the

HINDOOS.

Religious system.

Bedang or bede, from bede, science; and ang, body; “The body of science.”

Shauster means knowledge, and both terms are used synonymously. The shausters are commentaries on the original code of divine legislature, not extant.

Religious principles
of the Hindoos.

Supreme Being ;—in the immortality of the soul ;—in a future state of rewards and punishments, and in the doctrine of the Metempsychosis, prevails universally among the Hindoos. The Almighty's three divine powers of creation, preservation, judgment or destruction, are represented as residing in three distinct intelligences :—

“ Brahma,” whom all venerate as Supreme in the Godhead ;—

The Vedas are next
in antiquity to the
five books of Moses,
and may have been
written about 200
years after his time.
[Sir W. Jones and
Mr. Colebrook.]

“ Veeshnoo,” who is more especially worshipped, both in public and private, as the mediator with the first person of the Godhead ;—

and “ Seeva,” the avenger or executor of Divine justice, to whom greater adoration is paid, and more temples erected, than to either of the other persons in the “ triplicity.” They are supposed not only to be three persons, but likewise in an intimate degree consolidated into one compound Being, “ the great Deity,” whose three operations over the system of nature, are thus symbolized by the “ Moomoortigael,” or the “ Tremortee,” the “ Triple God,” or the union of the three Gods in one.

Triplicity in the
Supreme Unity.

The remarkable resemblance between these principles and our Christian doctrine of the Trinity must strike us at once :—principles, which as well as their sounder notions of divinity, must have been derived from ancient traditions, transmitted down to them from the infant world. The numberless erroneous notions of the Deity among these people, arose from their having distinguished his three great attributes by emblems. The Bramins, with the same fears, and the same narrow and illiberal prejudices, that actuated the legislators, the kings, and priests of Egypt and Greece, in concealing the true knowledge of God under emblems, symbols, and the obscurity of mysterious rites—keep their sacred books most

superstitiously from the unholy perusal of the vulgar. Hence religious ignorance has been promoted and perpetuated. In these books, however, amidst all the gross and barbarous errors which distinguish them, are to be met with, occasionally, the most sublime and just conceptions of the Almighty, affording irrefutable evidence of the "Sole Supreme God" having originally been the object of exclusive and uncorrupted adoration. Unassisted reason, however, has gradually descended into the cheerless gloom of barbarous idolatries, and thus men "have changed the glory of the incorruptible God into images made like to corruptible man." In short, from the wonderful similarity existing between many of the religious systems of the heathens, and the Mosaic account, we might be almost justified in concluding that the Gentiles derived from this source the primitive light of natural religion. This light, however, has been darkened by the vapours of their rites, their sacrifices, and fables; and though still glimmering in the midst of surrounding gloom, can only shine to betray and deceive, while the true light has been happily, by Divine influence, preserved pure and unadulterated in the Holy Scriptures.

There are many probable arguments for supposing that the "Chinese," as well as the inhabitants of Pegu, Siam, and Japan, borrowed their religion from the original of the Hindoos. The system of exclusion adopted against foreigners by the respective governments of China and Japan, has hitherto prevented the religion of these two countries being generally known to Europeans. Of the religious opinions entertained by Confucius and his followers, we may glean a general notion from the fragments of their

CHINESE;—inhabitants of Japan, Siam, Pegu.

Confucius.

works, translated by Couplet. They professed a firm belief in the Supreme God, and gave a demonstration of his Being and of his Providence, from the exquisite beauty and perfection of the celestial bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the Philosopher concludes in a few words at the close of the *Lun-yù*. “He,” says Confucius, “who shall be fully persuaded that the Lord of Heaven governs the universe;—who shall in all things choose moderation;—who shall perfectly know his own species, and so act among them that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be far exalted above the common herd of the human race.”

Noah's descendants
people the earth.

In this part of the discussion it may be necessary to bear in mind, that after the deluge the descendants of Ham occupied Assyria, Egypt, Palestine, Chaldæa, and Arabia. Those of Shem, Persia, part of Mesopotamia, and other regions of the East. Those of Japheth, many of the maritime countries, washed by the Mediterranean; besides all Europe, the lesser Asia, Media, Armenia, Iberia, Albania, and Scythia.

Religious notions of
the Egyptians.

The notion of a Triad, or Trinity, is not confined to the Hindoos, but may be traced among the Egyptians, as well as the Jews. This, indeed, is but one point of similarity between the Hindoo and Egyptian mythologies, of many which might be adduced, and which leave it beyond a doubt that one of the systems is derived from the other. The native troops, which accompanied

Sir David Baird from Bombay, in his march across the Arabian desert, to assist the operations of Sir Ralph Abercrombie, immediately discovered in the religious institutions, and even in the language of the country, a very striking resemblance to their own vernacular tongue and rites.

We know that the religious mysteries which were disseminated through the northern and western nations of Europe, were first regularly embodied and established in Egypt, derived indeed to the Egyptians from a higher and more remote source. Both Herodotus and Pausanias state, that the Greeks acquired their knowledge of religion and their worship of the Supreme Power, from the Egyptians. It is, however, a point in dispute, whether it was Orpheus or Erectheus who first established at Eleusis, a town of Attica, the same rites in honor of Ceres, which were instituted by the ancient Egyptians, or more properly by Osiris, in the worship of Isis. The nature and end of these mysteries were the same; and the general design of both was to teach the doctrine of a future state;—to engage men to a holy and virtuous life;—to give them just notions of religion, and to disclose to them the errors of vulgar Polytheism. The three principal objects entertained in these mysteries, as truths worthy the human intellect, were, first, the rise and establishment of civil society;—secondly, the belief of retributive justice awaiting every individual in another world;—and thirdly, the great principle of the Unity. This latter doctrine was the object of the greater mysteries, in which the whole delusion of Paganism was disclosed; and in which the initiated were instructed that the whole circle of heathen deities were only mortals deified by men; and that God alone was

Origin of European mysteries.

Source of Grecian rites.

Eleusinian mysteries.

Similarity of the Grecian to the Egyptian mysteries.

Three chief objects attended to in these rites.

The greater and lesser mysteries.

The lesser mysteries.

the creator of the universe, who pervaded all things by his virtue, and governed all created nature by his providence. The lesser mysteries were preparatory to the greater, and inculcated the general belief of a providence and future state, and its consequent engagements to a virtuous life. The inviolate secresy, attending these mysteries, originated in the political views of the legislators. On this principle the mysteries were framed. They were kept secret to excite the curiosity of the uninitiated, and they were celebrated in the night to impress veneration.

The various systems of Grecian Philosophers.

Having traced the different systems of Philosophy, or the corrupt worship of the Deity, with all the attendant superstitions of religious rites and sacrifices, down from the earliest times to the idolatrous mysteries of Egypt, and to their transmission into Greece and Europe, we have now to investigate the principles adopted by the Philosophers of Greece, who supported corresponding or different systems in succession.

PHERECYDES.
D. B. C. 515.

Introduction of religious sentiments into Greece.

Pherecydes, who had been in Egypt, seems to have been the first who introduced into Greece a regular notion of the immortality of the soul, and of a state of rewards and punishments, in the doctrine of the Metempsychosis, or transmigration of the soul into different bodies, which many ages previously to his time prevailed not only in Egypt, but among several more Eastern nations; and more particularly in the solitary retreats of the Brachmans.

PYTHAGORAS.
D. B. C. 497.

Pythagoras, the disciple of Pherecydes, travelled into Egypt and Chaldæa; and on his return from Babylon extended and improved

the doctrines of his predecessor. He taught the existence of a Supreme Being, by whom the universe was created, and by whose Providence it is preserved;—that the souls of mankind are emanations of the Divine Being;—that, on their separation from the body, they go to places destined for their reception, the good to be purified for readmission into the Divine source, whence they flowed; and the bad to expiate their crimes on earth, by frequent transmigrations through the bodies of men and beasts. Analagous to these doctrines are the sentiments of the Hindoos, who suppose, Resemblance of these notions to the Hindoo metempsychosis. that after a seven-fold purification, the souls of the good are transferred into different degrees of bliss, and are finally absorbed into the infinite ocean of eternal life—"God;" while the souls of the wicked perform penance on earth in the bodies of animals, whose dispositions bear a resemblance to those vices, for which they had been distinguished. Like the Turks the modern Hindoos are Pre-Turks and Hindoos Predestinarians. destinarians, and believe that Brahma has inscribed every man's fate within his forehead.—The doctrines of Pythagoras made a considerable progress in Greece and Italy, and gave birth, perhaps, to many of the more rational systems of philosophy which succeeded them. Progress of the doctrines of Pythagoras.

Socrates, the wisest of all the ancient philosophers, confined SOCRATES. D. B. C. 400. his doctrines chiefly to maxims of morality, and taught that purity and virtue were alone capable of producing real and permanent happiness. He avowed his belief in the unity of God and the immortality of the soul, and affirmed, that the harmony reigning throughout the universe sufficiently announces the never-ceasing power and providence of a Supreme Being, the framer and preserver of all things. His nature, however, he said, had not

been revealed to the perceptions of the human intellect ; but that the religion of every country ordained his worship, however different their modes of adoration. His ideas of a prior and future state of existence were regulated according to the doctrines previously laid down by Pythagoras.

PLATO.
D. B. C. 348.

Plato, a disciple of Socrates, travelled into Egypt and Italy, and upon his return to Athens, established his school in the groves of Academus. He embraced the doctrines of Socrates respecting the unity of the Supreme Being, without beginning or end. He affirmed that this world was reduced into form by the will of God, from elements floating about ether in chaotic confusion;—that God had infused into matter a portion of his divine and eternal spirit, to animate and regulate its motions. He maintained the divisibility of the soul into two distinct and separate natures;—the one corruptible, the source of all the human passions, co-existing and perishing together with the body;—the other immortal, being a portion of the divine spirit, residing in the brain, and the fountain of reason; and that this divine soul, when released from its union with matter, continues its existence, either in a state of happiness or punishment, according to its deserts. The idea of a future state is the most prevailing doctrine of Plato's system, and is its foundation, agreeing closely with the doctrines maintained by his predecessors, Socrates and Pythagoras.

ARISTOTLE.
D. B. C. 322.

Peripatetic sect, so called from employing themselves in hearing and giving lectures while walking, as the word in the original signifies.

Aristotle, who had studied under Plato at the academy, became likewise the founder of a sect, which, from his mode of instructing them, obtained the appellation of “the Peripatetic.” With his

master Plato, he acknowledged the existence of a Supreme Being, and taught that in every thing a train of “motive” principles, and an uninterrupted series of causes and effects are discoverable; and that as nothing can happen without a “cause,” so nothing can proceed from “accident;”—that in following this chain we are led up to contemplate the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, animates and directs the whole system of the universe. The souls of mankind, with Plato, he considered as portions or emanations of the divine spirit; and, after death, that they were absorbed into the Divinity. By this argument, however, he seems to destroy all ideas of the soul existing in a separate state, and possessing its original identity, after the dissolution of its attachment to the animal frame. In his *Ethics*, indeed, he explicitly states, that “death is the final period of existence, and that beyond it there is neither good nor evil for the dead man either to hope or fear.” The system of this enlightened philosopher, superior as it is to the hypotheses of his predecessors, and deep as are his researches into nature, and accurate and satisfactory as are his investigations of abstract subjects, leads us only to this conclusion, that it is impossible for the most learned ingenuity to avoid inconsistencies in maintaining an artificial scheme, which has not truth for its basis.

Annihilation of the soul's identity, according to Aristotle.

The notions of immortality entertained by the heathens, were widely different from the belief, in that particular, inculcated to the Jews through the Mosaic dispensation. The Hindoos and the Egyptians certainly speculated upon the doctrines of immortality; but the idea of a resurrection does not seem to have occurred to

The Judaic and Christian doctrine of a resurrection not discoverable among the heathen notions of immortality.

them. In Egypt, and in Greece afterwards, the immortal nature of the soul was asserted; but in the representation of a future state, and of its being one of retribution, the philosophers of either country proceeded only to the doctrine of a transmigration of souls, a mere physical event, entirely independent of all moral considerations. Whenever the future renovation of human beings employs their reflections, they seem unable to soar above the physical transmigration, as introduced into Greece by Pythagoras, from Egypt and countries more remote; and never arrive at the pure doctrines of a state of future rewards and punishments, as delivered in the Judaic system, and confirmed by the doctrines of Christianity. After the death of Aristotle, his disciples, the Peripatetics, divided in their opinions concerning the nature of the soul; the one party affirming its immortality, from its divine origin; the other, from its union with the body, asserting its mortality.

The Egyptian doctrine of transmigration a mere physical event, comprising only the change of body.

Tenets of the Peripatetic Philosophers.

ZENO of Cyprus.
D. B. C. 261.

Crates the Cynic
Philosopher.
B. C. 324:

The Stoic sect, so denominated from the *portico*, *στοά*, in which the moral lectures of the philosopher were delivered!

Zeno of Citium in the island of Cyprus, the founder of the Stoic sect, who is represented to have first studied under Crates the Cynic, believed in the unity of the Supreme Being, and that the names of the other deities worshipped by his countrymen, were only symbols of his different attributes. He affirmed that the divine spirit of God was the efficient principle by which the world was created out of the component elements, and that he is indivisible, infinite, unchangeable, and omnipresent; and that the soul of man, being a portion of the universal soul, returns after death to its first source. He considered virtue alone as the source of happiness, and taught that mortification and abstinence are essentially necessary to the present and future welfare of the soul.

Epicurus attempted to account for the various operations in nature without having recourse to a Supreme Being. His bold and positive assertions, however, betray nothing but presumption, and vanity; and in the place of a rational system, allowing the agency of the divine will, he has substituted an hypothesis too fanciful and imaginary to support any clear and decided opinion. A total disbelief in a state of future rewards and punishments was the consequence of his doctrines. His opinions, however, became so popular, that they obtained for him the honour of a statue at Athens; and they soon made their way into Italy, where, among a refined and luxurious people, they were better calculated to meet with proselytes than the severer and more chaste doctrines of Zeno. His system of philosophy has been incorporated into a beautiful Latin poem by Lucretius, who wrote upon the origin and nature of things, in compliance with the dogmas of Epicurus, in six books, distinguished for the truly poetical style in which they are composed, the richness of his imagery, the sublimity of his language, and the originality of his ideas.

Epicurus.
D. B. C. 270.

Lucretius the Epicurean poet.

Upon the renovation of human beings, the immortality of the soul, and an after state, Seneca, like all the philosophers enumerated above, speaks with great inconsistency. Flattering to human pride as must be the prospect of the soul's immortality, the light of unassisted reason, with all the experiences of philosophy, was wholly unable to conduct the masters of the different systems we have described, to this encouraging and important conclusion. In the doctrines of this philosopher, the separate existence of the soul after death is asserted to continue only until it is annihilated by a

SENECA.
A. D. 65.

Extinction of the soul taught by Seneca.

general conflagration of the natural system, which is to reduce all things to their original elements. “Cum tempus advenerit” (are his words) “quo se mundus renovaturus extinguat viribus ista” (Sc. *Mortalia*) “se suis cædent, et sidera sideribus incurrent et omni
 “flagrante materiâ, uno igne, quicquid nunc ex disposito lucet,
 “ardebit. Nos quoque felices animæ, et eterna sortitæ, cum Deo
 “visum erit iterum ista moliri, labentibus cunctis, et ipsæ parva
 “ruinæ ingentis accessio, in antiqua elementa vertemur.” His real disbelief, moreover, in a future state, is distinctly expressed in these consolations to Marcia, where he terms the future world, depicted by the poets—a system of perfect delusion, and dressed out with imaginary terrors. “Luserunt ista poetæ,” (he says) “et vanis
 “agitavêre terroribus. Mors omnium dolorum et solutio est, et
 “finis; ultra quam, mala nostra non exeunt, quæ nos in illam
 “tranquillitatem, in quâ, antequam nasceremur, jacuimus, reponit.” Death he determines to be the final period of mortal sufferings;—to be a state, beyond which the evils of our present condition cannot penetrate, and which merely restores us to that state of tranquillity, or non-existence, from which we sprung into life. In another part of his works he considers death the end and not the punishment of nature—“Mori naturæ finis est, non pœna.”

Consolations to Marcia on the demise of his son. Consol. ad Marciam, cap. 26 & 19.

Seventh chapter of his “Suasoria.”

CICERO.
D. B. C. 43.

In no heathen writer, perhaps, shall we find more sublime notions of the Deity, than those which are occasionally interspersed through the writings of Cicero. Above all things, he says, we should believe in the existence of a Supreme Being, who presides over all the events of the world, and disposes every thing as Sovereign Lord and Arbiter. He teaches us, that it is to him mankind are indebted for

The overruling and superintending influence of the Supreme Being.

all the good they enjoy ;—that he penetrates into, and is conscious of whatever passes in the most secret recesses of our hearts ;—that he treats the just and the impious according to their respective merits ;—that the true means of acquiring his favour, and of being acceptable in his sight, is not by the use of riches and magnificence in his worship, but by presenting him an heart pure and blameless, and by adoring him with an unfeigned and profound veneration. Sentiments, so sublime as these, proceeding from an unenlightened heathen, could only have resulted from deep reflection, close study, and from tracing man to the first principles of his constitution, and perceiving that he was placed on earth in subservience and homage to an omnipotent Being, the first cause of all things. In discussing, however, the immortality of the soul, he is guilty of the most striking inconsistencies and contradictions. His mode of arguing is sufficient to convince us, either that he did not intend to give his genuine opinion to the world, and only agitated the questions he introduced, by means of fictitious personages, to shew the perplexing and opposite views in which they might be represented ; or that, notwithstanding the contrary statements scattered through his writings, he had no deliberate nor settled opinion respecting them. In his *Tusculan Questions* he openly declares, that as we possessed nothing before birth, so after death we shall be deprived of every thing that belonged to us in life, and return to our original nothingness. With regard to divination, he states that all nations were agreed in believing its existence, and he reasons on it by examples, on the supposition, that it might be proved, like other facts, by testimony and experience. But the facts which he adduces are all manifest impostures. The *Sibylline Oracles* are the most remarkable

Probable source of these doctrines.

Cicero's doctrine of a Supreme Cause.

Possesses no fixed nor legitimate notion of the soul's immortality.

Account of divination by this philosopher.

Origin of oracles
according to He-
rodotus.

predictions of the heathen world committed to writing; which are all, without exception, manifest impostures.—Herodotus believed that divination and oracles had their rise in Egypt. It is, however, much more probable that they arose from traditional accounts of the intercourse of the human race with the Creator in the first ages, as it is related in the book of Genesis.

Probable origin.

Concluding obser-
vations.

Such are the principal features of ancient philosophy, which we have traced from the East, diffusing themselves over Persia, Arabia, and Egypt, and thence transplanted into Greece and Italy, and finally penetrating into the remotest parts of the Roman empire. At the period of our Saviour's appearance on earth, Atheism had not been established even in the darkest night of Paganism, and men generally professed "Deistical" principles. However unanimous the philosophers might be in their belief of the existence and unity of one Supreme Being, yet their sentiments concerning the nature and immortality of the soul, were extremely divided. We frequently find the Roman orators, and historians, and poets, describing death as the period and final close of thought and sentiment. Yet at the same time it must be admitted, that whenever Cicero or Tacitus are speaking of future fame, they seem to break through the gloom of Heathenism, to catch a glimpse almost of the soul's immortality, and to foresee a future state;—they soar aloft into a sublimity of conception and language, far beyond the limited range of natural comprehension, and unenlightened by the truth revealed;—they are elevated to a sphere of illumination, where Christians alone can accompany them. We must not, however, conclude, that it is possible for even the most learned ingenuity to

avoid inconsistencies, in maintaining an artificial system, which does not take truth for its basis; and accordingly we shall not be surprised by discovering that the philosophers, the orators, the poets, and the historians of antiquity waver between a vast variety of opinions; adopting and discarding principles as may best suit the establishment of some favourite theory for the time; now eagerly advocating the notions of some novel sect, and now abruptly abandoning them to grasp at some new shadow of the truth; and finally, consistent with themselves, only in the irregularity and inconstancy of their principles, and in greedily giving into every theoretical absurdity, as wild or crafty invention might embody it into ephemeral existence. In the celebrated treatise “*De Naturâ Deorum*,” (and we are aware, that no philosopher ever attained to such masterly and comprehensive knowledge of the conflicting opinions of the learned sectarists of old upon the nature of God, and the quality of the human soul, as the immortal Cicero) Lucilius is introduced delivering the following sentiment:—“*Quid enim potest esse tam apertum tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod numen præstantissimæ mentis, quo hæc regantur? Quod ni ita esset, quî potuisset assensu omnium dicere Ennius?—Aspice hoc sublime candens, quem invocant omnes Jovem; illum verò et Jovem, et dominatorem rerum, et omnia nutu regentem, et, ut idem Ennius, patrem Divûmque, hominumque, et præsentem, ac præpotentem Deum.*”—Again in the treatise “*De Senectute*,” the same philosopher, when he is arguing, from its divine powers, the simple, unmixed, indestructable, and indivisible nature of the human soul, adds his own testimony to the sentiments of Xenophon

upon the same deeply important subject, and quotes from the Greek historian the following “*novissima verba*” of the illustrious Cyrus—
“*Nolite arbitrari, ô! mihi carissimi filii, me, cùm a vobis discessero, nusquam, aut nullum fore; nec enim, dum eram vobiscum, animum meum videbatis; sed eum esse in hoc corpore, ex iis rebus, quas gerebam, intelligebatis; eundem igitur esse credi-
tote, etiam si nullum videbitis.*” Speaking immediately afterwards of those eminent characters, who had conquered for themselves the gratitude of posterity, he subjoins, in his own person—
“*An censes me tantos labores diurnos nocturnosque domi militiæque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nescio quomodo animus, erigens se, posteritatem semper ita prospiciebat, quasi, cùm excessisset e vitâ, tum denique victurus esset. Quod quidem ni ità se haberet, ut animi immortales essent, haud optimi cujusque animus maximè ad immortalem gloriam niteretur.*”—Cicero was not only one of the most enlightened men of all antiquity, but he likewise wrote more upon this subject, in addition to his own knowledge, than any other individual, though in the management of it, as we have before remarked, he presents to us the most striking inconsistencies and contradictions. Notwithstanding the passages we have quoted above, and which do so much credit to the intellectual comprehension of an heathen philosopher, guided only in forming his conclusions by the simple and defective light of nature, we might adduce several other quotations from his different works, wherein he expresses himself either doubtfully or boldly affirms his disbelief, respecting the soul’s immortality. In the first book of his *Tusculan Disputations* we find him rather inclined to hesitate in

giving a decided opinion upon this important question; nay, confessing himself unable to arrive at any fixed and satisfactory conclusion:—"Evolve diligenter" (he says) "ejus, (*Platonis*)
 "eum librum qui est de animo; amplius quod desideres, nihil
 "erit. Feci mehercule; et quidem sæpius. Sed nescio quo-
 "modo, dum lego, assentior; cum posui librum, et mecum ipse
 "de immortalitate animorum cœpi cogitare, assensio omnis illa
 "elabitur."—The next passages are more than sceptical—"Na-
 "tura verò sic se habet, ut, quo modo initium nobis rerum om-
 "nium ortus noster afferat, sic exitum mors. Ut nihil pertinuit
 "ad nos ante ortum, sic nihil post mortem pertinebit;"—and
 equally sceptical in his oration for Cluentius, he remarks—"Nam
 "nunc quidem quid tandem illi mali mors attulit? nisi fortè in-
 "eptiis, ac fabulis ducimur, ut existimemus illum apud inferos
 "impiorum supplicia perferre, &c. Quæ si falsa sunt, '*id quod*
 "*omnes intelligunt,*' quid ei tandem aliud mors eripuit, præter
 "sensum doloris?"—The speculations of Tacitus upon the im-
 mortality of the soul, are highly interesting, and unaccompanied,
 perhaps, by the same uncertainty of dogma. He concludes his life
 of Agricola with the following fervid expressions of more than an
 heathen's hope of an hereafter—"Si quis piorum manibus locus; si,
 "ut sapientibus placet, non cum corpore extinguuntur magnæ ani-
 "mæ, &c." and "ut vultus hominum, ita simulacra vultûs, im-
 "becilla, ac mortalia sunt. '*Forma mentis æterna,*' quam tenere
 "et exprimere, non per alienam materiam, et artem, sed tuis ipse
 "moribus possis." This great historian proves himself, besides,
 to have been thoroughly acquainted with the Jewish annals and the
 principles of the Jewish religion. The testimony he bears, in the

fifth book of his history, to the faith of the Jews, may well claim a place in a Treatise which professes to examine the opinions of the ancients, not less upon the nature of God, than upon the quality of that emanation of the Deity, "the human soul." Tacitus was, with Cicero, one of the most enlightened characters of the heathen world, and his testimony becomes the more valuable, when we consider the inveterate prejudices by which his mind was actuated against the whole Jewish nation. The following quotation may, perhaps, be considered at first as not being entirely applicable to the elucidation of our subject, but it will serve to prove, that whatever opinions the Roman historian might have held, respecting the religious systems of the philosophers, he could not refuse, in the honest integrity of a narrator of events, this important testimony to the sublime belief of the persecuted people—"Judæi, mente solâ
" unumque numen intelligunt. Profanos, qui Deûm imagines,
" mortalibus materiis, in species hominum effingunt. Summum
" illud et æternum neque mutabile, neque interiturum. Igitur
" nulla simulacra urbibus suis, nedum templis sunt. Non regibus
" hæc adulatio, non Cæsaribus honor."—The modern infidel can allow himself to imagine, that the order and government of this world may exist without the agency of God, and he can bring himself to deny the most obvious conclusions resulting from events in the progress of religion, which the indisputable history of ages has established, and he is contented to abide by the incredible positions to which his infidelity conducts him. But the Christian philosopher will be satisfied from the perusal of this detail, that, amidst the conflicting opinions of the world, he evidently perceives those traces which the great God of the universe has left at all times of himself

among mankind;—traces which can be most clearly pursued through all the absurdities and the wild reveries of heathen philosophers;—which can be detected subsisting in every system; and be dragged out of the deepest mysteries of the idolatrous ages. But this limited knowledge of the Supreme Being has not been confined to the more polished nations of the East; for nature, the nurse and first mistress of external religion, is in all ages and places essentially the same. In every part indeed of the known world are discoverable existent proofs of a right knowledge and pure worship of the Deity having once enlightened the inhabitants of the earth, though subsequently corrupted, and nearly lost in the barbarous rites and gross ceremonies of national superstitions. Belief in a particular and overruling providence, too, which is the essential part even of natural religion, can be traced from one extremity of the western hemisphere to the other; and the most uncivilized of its savage tribes are persuaded, that particular acts of heroism, and excellence in conduct, must eventually recommend them to some presiding Deity and be rewarded, and they are therefore by no means apprehensive that death can be the final extinction of all the human powers;—sentiments to be referred only to original tradition as ancient as the world.

THE END.

For The Library
of the University of Glasgow
from The Author

A

(7)

LECTURE

UPON THE

Z O P U R O N ,

AS LATELY DELIVERED AT THE SUNDERLAND INFIRMARY.

BY

WILLIAM REID CLANNY, M.D. F.R.S.E. M.R.I.A.

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GENTLEMEN,

AGREEABLY to the wishes of the Committee of management of this Institution, I have to explain to you the method of using the Instrument which I have devised for the prevention of death in cases of suspended animation.

I did not intend to trouble you with a formal lecture upon this subject, could I have taxed my memory with all things which I thought needful to communicate ; and as some valuable facts have lately been made public upon the subject of respiration and circulation, I thought that something in a more connected form might prove serviceable to us all. From this, I trust, the most learned and experienced amongst us may derive some profit, and those who have lately commenced their studies may be prompted to prosecute these inquiries.

In the course of a long experience I have too frequently observed that the apparatus recommended by the Royal Humane Society falls short of what I expected it to perform when I commenced my professional practice. And being sensible that something more efficient might and ought to be attempted, I have contributed my mite to snatch my fellow creatures from impending death.

To enable you to understand more clearly, and to appreciate more truly, the important results to be expected from the process which I have now the honour to recommend to your attention, I shall make a few prefatory remarks :

First, on the circulation of the blood ;

Secondly, on the structure and functions of the lungs ;

Thirdly, on the atmospheric air ; and then proceed,

Fourthly, to describe to you the method of using the Zopuron in cases of suspended animation.

First, the circulation of the blood.

In the process of circulation, the blood is conveyed from the left ventricle of the heart by the aorta, or great artery, and its branches, to the minutest and most remote parts of the body ; and there, passing from the extremities of the smallest arteries into the incipient veins, circulates through them into their larger branches ; afterwards into the right auricle ; and, in succession, to the right ventricle. It is, with the fresh supplies that it receives from the chyle passing into the subclavian vein, forced thence into the pulmonary artery, and, after circulating through the lungs in its passage, is returned by the pulmonary vein into the left auricle, and thence into the left ventricle of the heart. The same round recurs, and this is what is called the circulation of the blood.

We next turn our attention to the lungs. The lungs are two spongy and vascular organs, of considerable size, situated in the lateral parts of the chest. Their parenchyma or substance is divided and subdivided into large and small lobes ; the number, form, and dimensions of which are difficult to be explained.

An attentive examination of one of the pulmonary lobes shews that it is formed of a strong texture, the areolæ, or small cavities of which, are so minute, that a strong convex lens is requisite to discern them distinctly.

These areolæ communicate with each other, and are enveloped by a thin coat of cellular tissue, which separates them from the lobes that are

next to them. Into each small lobe, one of the divisions of the bronchia and one from the pulmonary artery, are inserted ; the latter appears to be transformed into an infinite number of radicles belonging to the pulmonary veins. A part of the eighth pair of nerves and filaments of the sympathetic, are spread over the lungs.

Observe, that mercury, or even coloured water, when thrown into the pulmonary artery, passes immediately into the pulmonary veins ; but, at the same time, part of the injection penetrates the bronchia, and escapes by the trachea.

Again, if an injection be thrown into a pulmonary vein, it passes partly into the artery, and partly into the bronchia. If the injection be thrown in by the trachea, it is soon seen penetrating the pulmonary artery and veins, and even into the bronchial artery and vein. I request that these facts may be held in remembrance, for it will shortly be seen how important they are, when we come to consider the process of respiration ; and upon which, I am of opinion, I shall have something of importance to make known.

The lungs in a great measure fill the cavity of the chest, and which they enlarge and contract. Every time the chest expands, the lungs are distended by the atmospheric air, inhaled or inspired ; and, as the air is expelled or expired, the lungs are contracted in bulk.

The atmosphere is a thin, transparent, invisible, and elastic fluid, which surrounds the earth on all sides, to the height of, at least, forty miles.

The atmospheric air is a ponderous body, as may be explained by the action of a common pump. In this process, the pressure of the atmosphere causes the water to ascend to the height of thirty-three feet in the

pump pipe, and, consequently, a column about this height is sufficient to equipoise the atmosphere.

The composition of the atmosphere is extremely uniform in all parts of the world, and at all heights above the surface ; and consists of

Oxygen gas, 21 per cent,

Azotic gas, 79 per cent.

Besides the above essential component parts, the atmospheric air contains 1 per cent of carbonic acid gas, and a portion of aqueous vapour.

Oxygen gas is a little heavier than atmospheric air ; it is essential to the support of combustion, as well as of animal life. The properties of azote, in the process of respiration, are purely negative.

For obvious reasons it is very difficult to ascertain the exact quantity of air taken into the lungs at each natural inspiration, as well as the number of respirations made in a given time. As nearly as I can estimate from the experiments of others, as well as my own, we may consider 20 cubic inches as the general proportion ; and the number of respirations at 20 in a minute ; and upon this estimation the Zopuron works. A full grown person requires 24,000 cubic inches of atmospheric air in an hour, or 576,000 cubic inches in the course of 24 hours, a quantity equal to about 40 hogsheads.

I am of opinion that the volume of air expired, is exactly equal to that inspired, and also that the only chemical change which is evident, is the saturation of a portion of the oxygen inhaled with the carbon of the lungs. It is extremely probable that the conversion of oxygen into carbonic acid gas in the lungs, differs materially at different times, and under different circumstances ; at the same time we must hold in remembrance, that about one seventh of the contents of the lungs is discharged by an ordinary expiration ; and, it is inferred, that in respiration, whether natural or effected

by artificial means, the air comes into immediate contact with the air-cells the moment it is inhaled or sent in ; whilst a portion which has been converted into carbonic acid gas in the lungs, is, at the next expiration, exhaled, at the same time the azote undergoes no change as to quantity or quality. For, in my opinion, the azote is merely negative in the process of respiration, being the vehicle or medium by which the oxygen, in a divided state, comes more readily into contact with the air-cells of the lungs, and is, consequently, more readily convertible into carbonic acid gas ; and for atmospheric air only, the lungs are fitted. Atmospheric air, after being once, only, admitted to the lungs, returns charged with 8 per cent of carbonic acid gas. During the process of respiration there is a constant exhalation of water from the lungs in the form of vapour. This vapour, when condensed, is estimated at 19 ounces per diem. Those persons who play upon wind instruments find this vapour to increase in proportion to the length of time in which they are so occupied ; and frequently the quantity of vapour condensed within wind instruments, is astonishingly great.

In my opinion the carbon of the blood is given out from the lungs suspended in this vapour, and in this state it comes into contact with the inhaled oxygen of the atmospheric air, and is converted into carbonic acid gas in the air-cells of the lungs, by reason of its superior affinity for oxygen. From the recent experiments of Majendie we are compelled to admit that this vapour proceeds from the blood of the pulmonary artery ; and also from those arteries which are distributed over the mucous membrane of the air-cells.

Though the experiments of Majendie have been most valuable and conclusive, I shall not take up your time, nor shock your feelings, by detailing them. All the blood of the body must pass through the lesser circulation, as it is called, or the circulation of the lungs. It is supposed by some philosophers, that oxygen gas enters into the blood vessels of the system by means of respiration, and there, meeting with carbon, is converted

into carbonic acid gas. This cannot be the case. From what I have stated above, and from recent and well conducted experiments, we are compelled to conclude, that the carbonic acid in the blood vessels has its origin solely from the food taken into the stomach ; besides, the quantity which we find in these vessels is wonderfully uniform, *cæteris paribus*, increases greatly after meals, and bears no proportion to the large quantity of this gas, which is every moment given out from the lungs in the process of respiration.

From respiration originates animal heat ; for it is well known, that the rapid conversion of oxygen and carbon into carbonic acid gas, is always attended by an extrication of heat in the living animal, when in a healthy state ; and this animal heat, at its source, is prevented from being hurtful, by reason of the halitus or vapour which always accompanies the process of respiration. For it is well known, that the more frequently we respire, the more rapidly we shall generate animal heat, whilst the vapour keeps pace in quantity with the increased rapidity of respiration.

The following corollaries deserve our serious attention, and are, no doubt, perfectly correct.*

“The temperature of man increases in passing from a cold, or even temperate, into a warm climate.

The temperature of inhabitants of warm climates, is permanently higher than those of mild ones.

The temperature of different races of mankind, *cæteris paribus*, is much alike.

The temperature of birds is the highest of all animals ; mammalia next ; amphibia, fishes, &c. next ; and, lowest of all, the mollusca, &c.

* Dr. John Davy.

There appears to be a decided connection between the quantity of oxygen consumed by an animal, and the animal heat, as far as has yet been ascertained by experiment and observation.

If animal heat be owing to nervous energy, why, it may be asked, are birds so much hotter than mammalia, and why is the temperature of most quadrupeds higher than that of man? Or if it be owing to digestion and secretion, and animal action, why is the temperature of amphibia and fishes so low, whose powers, in respect to those functions, are so considerable? Or if it be connected with muscular energy, why are the animals, whose muscular powers are so remarkable, equally noted for the lowness of their temperature? Or, lastly, if animal heat depended, at all, upon peculiarities of structure or of organization, why, it may be asked, is not the temperature of the amphibia elevated, like that of birds—the structure of the respiratory, digestive, and secreting organs of the one class being so much alike to those of the others?”

It has been stated that the whole of the venous blood is propelled through the vessels of the lungs, where it is subjected to the action of the air, and whence it returns to the left side of the heart by the pulmonary vein; having undergone a considerable change in its appearance, its dingy colour being changed into a fine florid red; and in this *finishing* process the chyle has also become blood. This change of colour is evidently owing to the action of the air. The manner in which that is affected, I have just mentioned, viz. by parting with its carbon; and, I may add, that through the thin coats of the circulating vessels on the air-cells, this end is also attained to a certain degree; for here the oxygen of the atmosphere removes the carbon from the venous blood in a most wonderful manner, as may be seen when parts of the lungs of dead animals are submitted to the action of oxygen, or even of atmospheric air. The only chemical difference then, which can be detected between venous and arterial blood, or blood which has not had the advantage of purification, by the process of respiration, and

that which has been so acted upon, is, that the venous blood will be found to be charged with carbon, and is of a dingy colour, whilst the arterial, or purified blood is more free from carbon, is of a bright red colour, and is now fitted for the renovation of parts, for the formation of secretions, and for the sustenance of life, by its action on the cerebral system; for though the heart does not directly refuse to circulate venous blood, *paralysis* and *torpor* ensue, when blood, which has not had the advantage of aeration in the lungs passes into the vessels of the brain. Respiration is therefore the link uniting the phenomena of organic and animal life. And blood, which has passed in a suitable manner through the lungs, is thereby fitted for the important processes of formation, reproduction, and secretion, and with it carries the animal heat to the whole body.

Many cases are upon record of spontaneous resuscitation without the smallest aid having being afforded. This fact, and the records of the Royal Humane Society loudly call for our exertions, by every means in our power, to avert a fatal termination in the most desperate cases, and under the most unfavourable circumstances.

The Instrument which I have now the honour to present to the Sunderland Infirmary, will, I trust, be found adequate to the end proposed, and deserve the name which I have ventured to give it,—ZOPURON, a compound Greek word, which may be expressed in the vernacular tongue, REVIVER.

The bellows manufactured for the service of the Humane Society, are not of sufficient size to inflate the lungs; nor is it necessary to employ double bellows for this purpose, for the air will escape from the lungs in a suitable manner without being withdrawn by the bellows; besides, the forcible exhaustion of the lungs by bellows, or other apparatus, would be liable to occasion pulmonic hemorrhage; and, also, as great strength and steadiness in blowing are requisite, it cannot be expected that any thing

approximating to natural respiration can be effected by bellows, as I have too frequently experienced in the course of the last thirty years. In using the bellows, a portion of air will sometimes find its way into the stomach through the œsophagus, and we well know how hurtful such inflation of the stomach would be, from the painful and sickening effect of atmospheric air when swallowed: besides, when the stomach is distended with air of any description, the descent of the diaphragm is prevented, and, consequently, a perfect inspiration cannot be accomplished. Should an attempt be made to inflate the lungs, by making an aperture in the trachea or windpipe, the bleeding from the wound might find its way into the lungs, and occasion death.

I am well assured that with the Zopuron such unfavourable circumstances cannot take place. I may remark, *en passant*, that there is no necessity whatever for heating the air previously to its being used for artificial respiration. Nor ought mixtures of gases to be used instead of atmospheric air; for when we reflect upon what I stated a short time ago, such mixtures can never be of the smallest use, and, in some cases, would be highly deleterious.

The body of the apparently dead person is to be placed in the suitably fitted steam-bath, (which also I present to the Infirmary) to the leaden tube of which, steam, from a common boiler or tea-kettle, is conveyed by means of one of tin or copper; and this may be done without the smallest trouble or inconvenience. But should the fire be so low that steam could not be raised so soon as desired, pillow-slips of heated common salt, or of sea-sand, may be placed round the body, and then the cover of the steam-bath may be laid over all. The strap is to be buckled at the crown of the head, having been passed under the jaw directly above the thyroid cartilage, so as to close the communication between the pharynx and œsophagus, which will prevent the atmospheric air, from the flexible tube of the Zopuron, passing into the stomach. One of the nostrils is to be plugged

with any convenient soft substance, such as tow, flax, or surgeon's lint, and the ivory top attached to the flexible tube of the Zopuron, is to be passed into the other nostril. The first operation of the Zopuron is to send twenty cubic inches of air into the lungs in a gradual and gentle manner, similar to a natural inspiration. At the moment the Zopuron draws into the working cylinder a fresh supply of air from the atmosphere, a proportionate quantity of air issues from the mouth, which is effected by the elasticity of the ribs and of the lungs, and by the pressure of the abdominal muscles and viscera. In this manner twenty cubic inches of air are sent into the lungs twenty times per minute, and thus natural respiration is closely imitated, and may be continued for many hours; during which time the medical attendants and other persons are at liberty to employ all other subordinate means in endeavouring to restore animation.

This operation of the Zopuron may readily be understood and imitated in the following manner. Press the finger upon the nose so as to close one nostril, and draw in a full inspiration through the other; after this is accomplished, press upon both nostrils and allow the air to escape from the lungs, by the mouth, whilst the teeth are firmly closed together. This may be continued without fatigue or inconvenience.

This is the only Instrument which has hitherto been offered to the public, that can effect a process similar to natural respiration, and from this the intelligent professional man may at once form an idea of the very extensive application and value of this apparatus.*

Some new facts upon the subjects of circulation and respiration have lately been presented to us by Dr. Barry, who read a memoir on the motion of the blood in the veins, before the Academy of Sciences at Paris, a short time ago. Messieurs Cuvier and Dumeril were appointed by the

* This Zopuron is so portable, that it may be rapidly conveyed, in a common wheel-barrow, to any part of the town.

Academy to see Dr. Barry repeat his experiments, and to report upon the subject. Those Gentlemen accordingly reported to the Academy, upon the 28th of August last. The following is an extract from the Paris Journals, which bestow high commendations upon Dr. Barry.

“In truth, Dr. Barry has shewn by means of experiments, entirely new, very ingenious, and perfectly conclusive :

First, that the blood in the veins is never moved towards the heart, but during the act of inspiration ; and,

Secondly, that all the facts known, with respect to this motion in man, and the animals which resemble him, may be explained by considering it as the effect of atmospherical pressure.

Dr. Barry goes further, for he attributes the dilatation of the heart itself to the effort of a vacuum, which takes place in the thorax at the moment of inspiration, and verifies his opinion by direct experiments.”

Apply these new discoveries to the operation of the Zopuron—reflect that if with common bellows decapitated animals have been kept alive for some hours, what may we not anticipate from the operation of the Zopuron, in many cases of suspended animation ? Some persons are impressed with a fear that there may be a possibility of their being buried alive ; and we know that such cases, though exceedingly rare, have occurred, where too much haste had been made to perform the ceremony of sepulture. Those dreadful ideas may be obviated, by such persons directing that, after their apparent death, the Zopuron be employed to ascertain their actual state.

The Zopuron is recommended in cases of apoplexy ; syncope, or fainting long continued ; suffocation by drowning, or suspension by the cord ; smothering ; or from the inhalation of air deprived of oxygen gas, or

being of a noxious quality; exposure to cold or to extreme heat; lightning; exhaustion, from whatever cause; in cases of still-born children; and in poisoning or drunkenness, after the deleterious substances have been extracted from the stomach by the stomach pump.

FINIS.

MEMOIR

ON THE

PENTACRINUS EUROPÆUS:

A RECENT SPECIES

DISCOVERED IN THE COVE OF CORK, JULY 1, 1823.

WITH TWO ILLUSTRATIVE PLATES.

BY

JOHN V. THOMPSON, ESQ. F. L. S.


SURGEON TO THE FORCES.

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1827.

 *AS this Memoir forms a necessary appendage to Mr. Millar's invaluable Monograph on the Crinoidea, it has been printed in a similar form in order to accommodate the possessors of that work.*

CORK :

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MEMOIR
ON THE
PENTACRINUS EUROPÆUS.

It is well known to every intelligent Zoologist, that there are many animals amongst the inferior orders (the invertebrata) so imperfectly understood, as to create a wish for more complete details from such naturalists as may be fortunate enough to have the opportunity of gratifying so laudable a desire : of this description, is the Genus which constitutes the subject of the present memoir, than which, none has been less understood, more the subject of dispute, or of which a due knowledge could be more acceptable to the Natural Historian, the Geologist, or the Philosopher ; being of intense interest in a double point of view, viz. 1st. because it appears to belong to the existing race of animals which people the bottom of the ocean ; and 2dly, because the fossil remains of congenerous animals, are amongst the most numerous, varied, and curious, with which the secondary rocks of the crust of our globe abound, under the denomination of Encrinites or Stone-lily's, Pentacrinites, Entrochites, Trochites, Astroites or Star-stones, St. Cuthbert's-beads, Fairy-beads, Screw-stones, &c.

That we should have remained ignorant of the real nature of these curious and beautiful animals until the present time, is to be imputed to the very few specimens of the only known recent species that have been taken up to their having been invariably broken off above their attachment to the rocks to their not having been submitted to any competent naturalist in their living state, and to their having been sent to Europe as *dried* specimens : Had any of them been sent home from their native site (the West Indies) preserved in spirits, this memoir would only have had for its object, to point out a new species, and not the

higher aim, of demonstrating the remarkable peculiarities in structure of the Crinoidea, as the family has been named by Mr. Millar, in his late very elaborate and valuable monograph on this tribe of animals.

If we take a slight view of the variety of opinions which these animals have given rise to, we find, that Lister, Ray, and others, considered them as belonging to the vegetable kingdom ; Linnæus regarded them as corals ; Walch, Lamarck, &c. as free polypiferous animals, crawling on the bottom of the ocean, and hence related to the Pennatulæ : Those who have most nearly approximated the truth, believed them to be stipitate animals, attached by their stems to the rocks, and more nearly related to the Asterias or Star-fish ; of this number, are Parkinson, Cuvier, Latreille, and more particularly Mr. Millar, in the work above alluded to.

To reconcile opinions from such authorities so opposed to each other, and to banish conjecture, it must appear strange that no person endeavoured during so long a period as upwards of half a century to acquire a perfect knowledge of the animal, by a direct search in those places from whence they were first obtained : There can scarcely be a doubt but success would attend any attempt of this kind properly made, a little outside the ordinary anchorage ground in most of the West India Islands, from whence they might be sent home preserved in weak spirits, or a nearly saturated solution of salt, for the inspection of the curious and competent Naturalist.

The West Indian species, (*Pentacrinus Caput Medusæ*) and that which is the subject of the present memoir, are the only existing species hitherto discovered ; the first of these, is an animal of considerable size, its jointed stem thicker than a Swan's quill rising to the height of several feet, and the spread of its arms being equal to a span ; the latter on the contrary, is probably the smallest of the tribe, not exceeding when full grown three quarters of an inch in height, and slender in proportion ; it is from this circumstance no doubt, that it has hitherto escaped the prying eyes of our more industrious domestic Naturalists. This paucity of living species, does not extend to the fossil Crinoidea, which present a great variety, not only of species, but of genera, for a distinct knowledge of which we are principally indebted to the comprehensive and luminous Monograph of Mr. Millar.

The animal under consideration furnishes the following results, viz. 1st, That it is a *stipitate asterias*, most nearly related to *Comatula*; elevated by a calcareous articulated stem, permanently attached by its basis, and supporting the stellate arms and body of the animal at its apex. 2ndly, That the arms have their principal ramifications likewise composed of calcareous joints, and support a double row of fleshy tentacula all along their inner sides. 3dly, That the *body* of the animal, is not so simple as has been supposed, but is provided with a distinct *central* opening for the mouth, and another *lateral* one for the anus. 4thly, That the arms are the last part of the animal evolved, gradually extending and ramifying from their apices.

In proceeding to describe the animal more at large, no use will be made of the terms, *vertebræ*, *ribs*, *intercostals*, *scapula*, *hands*, *fingers*, &c. taken from the more perfect or vertebrated animals, and as employed by Parkinson, Millar, &c. because it is presumed, that the use of such terms must lead to erroneous ideas of their nature and structure; indeed it may be laid down as a general rule, that terms taken from the vertebrated animals, can never be justly, or with any propriety applied to the parts of the invertebrated animals, and more particularly to the inferior Orders, as of *Mollusca*, *Radiata*, *Vermes*, &c.: Where dissection points out a similarity of structure, and an internal bony skeleton of phosphate of lime, as in the Classes, *Mammalia*, *Aves*, *Amphibia*, &c., the relation of the parts is more or less obvious, and the analogy seldom difficult to trace; even in the *Insecta* and *Crustacea*, some few points of analogy may still be perceived, but when we descend further in the scale of being, although the use of some of their parts may be thus *conjectured*, all analogy in structure, and in the relation of parts entirely disappears. In the following description therefore, every thing will be embraced under the heads, 1, Basis — 2, Pedicle — 3, Auxiliary side arms — 4, Perisome* — 5, Arms — 6, Tentacula — 7, Body.

This new pentacrinus, I find to correspond with the characters assigned to the *solid* fabric of this genus by Mr. Millar, with the exception perhaps, of the pedicle, which is so fine, as to render it difficult to pronounce as to its being round or angular; if it is really of the former shape, which is probable, it would

* From *peri* about and *soma* body; the calcareous plates surrounding the body and giving origin to the arms.

render necessary an amended character of the genus, or the signification of the generic title to be modified.* This variation in the figure of the stem, having been observed to occur in the genera *Cyathocrinites*, and *Platycrinites*, it would appear to be a circumstance of too trivial a nature to enter into the generic distinction; the same may be observed of the cavity within the stem, (erroneously called the alimentary canal) its being round or pentangular, constituting the only difference between Mr. Millar's genera of *Actinocrinites* and *Rhodocrinites*.

The *Basis* by which the animal is permanently fixed to various species of *Coralines*, consists of an expanded and slightly convex calcareous disk or shield, of a round or oval shape, closely applied by the whole of its under surface to the bodies on which it grows, and sending out from a depression or pit in the middle of its upper surface the pedicle or stem. In one instance, a single disk was observed to give origin to two stems, probably resulting from the union of two originally separate embryos. This basis would appear to be that part of the animal which is first developed and perfected.

The *Pedicle or Stem* is nearly filiform, being but slightly incrassated towards its upper end; it is composed of a variable number of joints, (about 24 in full-grown specimens) which are shorter as they approach its upper part, until they present the appearance of mere rings or plates immediately adjoining the body of the animal, so that it is here, probably, that the succession of articulations are formed which add to the encreasing length of the stem, as the animal advances in its growth; that the joints are not all so formed however, is evident, from the *principal* part of the divisions of the stem being distinguishable, when the whole animal is still of a gelatinous consistence. The whole of the stem, is invested by a continuous delicate membrane, as indeed, are all the osseous parts of the animal, which binds them together, and furnishes the requisite support to the muscular system, which their motions lead us to suppose they must necessarily possess, and which is probably no other, than what presents itself under the appearance of a gelatinous, translucent substance, interposed between this interior membrane and the ossicula. Whether the stem of this species is provided with an internal central canal, has not been determined, but as it can no longer be

* "Nomina generica contraria Speciei alicui sui generis mala sunt," Linn. Crit. Bot.

considered as the intestinal canal in those species in which it is evident, it will probably be found calculated to convey the requisite nourishment to the internal part of the stem, and to give the necessary space for an *internal* muscular layer ; thus Parkinson speaking of the *Pentacrinus Caput-Medusæ*, says that this cavity “ would appear to be *filled* by a membranous, nervous, or filamentous tissue.” The animal possesses the power of bending or inclining the stem freely in every direction, and what is more remarkable, of twisting it up into a short spiral, and that, with a considerable degree of vivacity, a kind of movement that has not been noticed except in the *Vorticellæ*.

Auxiliary Side Arms : In this species there is but a single row of these, which arise from the sides of the uppermost joint of the stem, and are placed opposite to the arms of the animal ; each of them is composed of about 10 joints, the terminal one being formed into a kind of hook, these when erect rise as high as the bifurcation of the arms, and from the manner in which they are jointed together are incapable of any other motion than that of rolling inwards, or rather downwards upon themselves, or in Botanical language they are *revolute*, by which means, and their hooked extremity, they can serve no other purpose, than that of fixing the body of the animal, by coiling themselves around the corallines, &c. amongst which it resides.

The *Perisome* ; from the small size of the animal, it is not easy to determine whether the upper ring or joint of the stem does not more properly belong to this part, to which it serves as a basis ; the *Perisome* itself crowns the stem, surrounds the body of the animal, and serves as the basis or support of the arms :* It is composed of a single series of five ossicula or bony plates, of considerable thickness, of a wedge shape, having the broadest end uppermost, which is distinctly notched for the articulation of the first joint of the arms.

The *Arms* which are five in number, are joined to the apices of the pieces which constitute the *Perisome*, each of them bifurcating from the second joint, so as to represent a star with ten rays ; these branchings or divisions of the arms, are

* The five small scales which forms the Pelvis, as it has been called in *Pentacrinus Caput Medusæ*, probably exist, but are too minute to admit of being easily demonstrated.—The *Perisome* as above, corresponds with Mr. Millar's first Costals, which by a reference to his Genera of *Poteriocrinites*, *Cyathocrinites*, *Platycrinites* and *Marsupites*, evidently rather appertain to the body than to the arms.

composed of a *single* series of solid calcareous joints, about 24 in number, diminishing gradually in thickness from their origin upwards; at either side they appear fringed with soft tentacula, which are jointed, capable of considerable contraction and extension and of being moved in every direction; these tentacula arise from the opposite sides of the divisions, or branches of the arms, in an alternate order, and when highly magnified appear to be themselves furnished with capitate cilia, alternately placed along their sides. It is these arms, composed of numerous joints, and fringed with tentacula, which give to the Crinoidea such a beautiful appearance; at one time, spreading outwards like the petals of a flower, at another, rolled inwards over the mouth of the animal like an expanding bud: From their structure and movements, it can hardly be doubted, that they serve to seize upon, and convey to the mouth, whatever has been destined for its food, and which probably consists in every minute animal its powers enable it to overcome.

In some of the more advanced specimens, which were subsequently obtained, the arms appear to bifurcate a second and a third time, or more, at or near to their apices, gaining at the same time a row of dark coloured spots along each side, and a deeper tint of sulphur yellow, especially towards their extremities.

The *Body*, which bears no distant resemblance to a medlar, is lodged within the cavity formed by the ossicula of the perisome and the basil joints of the arms, appearing to be intimately connected with both; its apex presents a central opening or mouth, formed by five petal-like valves, which possess the power of expanding, or of folding down closely, so as to shut up the mouth; within these valves when expanded, several soft tentacula present themselves, similar in structure with the tentacula of the arms: the most remarkable part of its structure however, consists in the existence of a *distinct* termination to the alimentary canal, which perforating the side of the body, below the insertion of the valves of the mouth, ends in a tubular opening of considerable size, and capable of a very remarkable degree of elongation, being at times as conspicuous in this respect, as it is at others difficult to discern. This unlooked for peculiarity, new as relates to the Asterias, not only throws a light on the structure of the Crinoidea, and Blastoidea, but has been the means of leading to the discovery of a similar structure in the animals of the genus Comatula.

Having gone sufficiently in detail into the structure of this new animal, it remains to notice the observations which have been made upon its growth ; and although it has not been possible to do this, “ ab ovo,” it must afford a sensible gratification to every philosophic mind, that from the specimens already obtained, we can trace its evolution and progress through so considerable a portion of its existence, as to throw a very satisfactory light upon the subject.

The smallest specimens observed, did not exceed one-eighth of an inch in height ; in this stage, the animal resembles a little club, fixed by an expanded basis, and giving exit at its apex to a few pellucid tentacula ; no other part of the solid fabric is observable but an indistinct appearance of the perisome. In those specimens which have made a little more progress, together with the elongation of the pedicle or stem, its joints begin to make their appearance, the body acquires a larger size, and brownish tint, from a grosser food ; the tentacula of the mouth protrude in a greater degree, and move slowly in various directions : In others still more advanced, the joints of the stem become quite obvious, from their opacity and white colour, and the base of the future arms, as well as the auxiliary side arms, are rendered palpable. The arms from this period lengthen apace from their bifurcation, and have superadded to them, a double range of transparent, jointed tentacula, so that the animal begins to put on a more perfect appearance ; and now for some time, merely acquires a somewhat greater size, and an extension of its arms, which although they solidify from their origin upwards, remain pellucid and thick at their apices, where elongation, evolution, and the secretion of calcareous matter is gradually going on.

As observed above, specimens were subsequently found in which the arms again bifurcated, at or near to their extremities, a second and even a third time, and which were fully three-quarters of an inch in height, and the expansion of their arms nearly three-eighths of an inch. Some of these more lately discovered specimens, seemed to explain a circumstance noticed by Mr. Millar in regard to *Pentacrinus Caput Medusæ*, viz. the occasional inequality of the arms ; as they had sometimes one, and at others two or more arms, considerably shorter than the rest, without any appearance to warrant the idea of their having been broken off and reproduced ; so that the power of their being able to reproduce lost parts, although probable, remains to be proved.

From these observations connected with the growth of this animal, and by which it appears to present itself at various stages of its progress under considerable diversity of form, Naturalists may learn to avoid the unnecessary multiplication of the genera and species of the Crinoidea, by giving undue weight and consideration to characters, originating in the progressive evolution of individual species, and which are consequently of a transitory, and delusive nature.

Thus then, by the fortunate discovery of this minute *Pentacrinus*, we gain a more complete and precise idea of these animals, than all the specimens of the comparatively gigantic *Pentacrinus Caput Medusæ* have been able to impart, not to mention the fossils of this tribe, which could never afford a just idea of their nature, from the total destruction of all their soft parts in the process of lapidification, and the uniformly closed position of the arms. It is now placed beyond doubt, that they are stipitate *Asteriæ*, or Star-fish, differing however, from all the known genera and species, but certainly most nearly related to the genus first instituted by Dr. Leach, under the name of *Alecto*, and subsequently published by Mons. Lamarck, under that more generally adopted of *Comatula*, and of which the *Asterias Decacnemos* of Pennant, is the most familiar example. Mr. Millar seems to have been the first person who justly appreciated this relationship, from a minute comparison between this last animal, and those of his genus *Pentacrinus*, but as he had no opportunity of consulting any other than dried specimens of *Comatula*, he has allowed me to anticipate him in another remarkable discovery, viz. that in common with the Crinoidea, this also possesses a distinct termination to the alimentary canal, in connexion with another curious fact, that the body of the *Comatula*, when the animal is kept in a small quantity of Sea-water, is soon detached entire and perfect from the cavity in which it is lodged, and in this state, might be mistaken for an animal of a very different tribe; as few naturalists seem to be acquainted with Muller's genus of *Mammaria*, it may be suspected that this fact, above alluded to, may have given rise to an error on the part of that distinguished Natural Historian, particularly as the lateral opening is generally much more prominent than the central one or mouth.* For a representation of the body of *Comatula*, thus thrown off, see plate 2 fig. 3, 4, 5, which I first observed and figured, under the impression that it was a

* The above circumstances regarding the *Comatula*, appear to be further important, in throwing a light on Dr. Bigsby's fossil radiata, described and figured in the second volume, *Zoological Journal*, page 318, plate XI. fig. 5. which probably has been the body of some large species of *Comatula*, or a congeneric animal; the lateral opening, considered by Mr. Sowerby as the mouth, being no doubt the anal aperture in a retracted state, the oral most probably occupied the same central position as in all the other *Asteriæ*.

peculiar animal related to Mammaria. Whether the body thus detached, is capable of living any time in this separate state, or of reproducing its arms, &c. remains to be ascertained.

Although there is reason to presume that the major part of the fossil Crinoidea, were formed after the above type, yet it appears extremely probable, that some of them might approach the other genera of the Asterias, particularly the Euryale, and Ophiura of Lamarck, which have but one central opening; this gains greater probability from the fact, that in the more recently discovered fossils, the Blastoidea,* this more simple structure is observed; these it may be noticed, except in this one point, approach to the Echini or Sea-eggs, and have not any known analogous living species; however, we must not hastily conclude, that none such do actually exist, we know so very little of the inhabitants of the deep, that we should be cautious in coming to such a conclusion; the preceding history of the Pentacrinus, should be a lesson to Naturalists in this respect, in regard to the existence of *marine animals*, of which the remains offer themselves to our observation alone in the fossil state; for how many years elapsed from the first discovery of the fossil Crinoidea, before any living species presented itself? and during the last half century, although Natural History and Geology, have been pursued with a zeal and ardour, and with advantages too, heretofore unknown, not above half a dozen in the whole have found their way to Europe,† so that they still continue to be regarded, as amongst the most rare, and valuable acquisitions in collections of natural objects.

The Pentacrinus Europæus has been hitherto found attached to the various species of Sertularia, and Flustracea, which occur in the deeper parts of the harbour of Cove, viz. in from eight to ten fathoms, frequently intermixed with a nondescript compound animal, presenting to the eye the appearance of the half-grown Pentacrinus, but which, is most probably a stipitate ascidia, and may be readily known by its tubular creeping roots, want of tentacula, and by its stem being fleshy, and void of articulations.

* See Zoological Journal, No. vii. page 313.

† Viz. One in the National Museum at Paris, from Martinique, the first specimen discovered and described by Monsieur Guettard, Mem. de l'Acad, 1755. One in the British Museum, formerly in possession of Mr. J. Tobin, taken off Nevis. One in the Hunterian Museum, in the Glasgow College, from Barbadoes. One in the Museum of the College of Surgeons, London; and one in that of the Geological Society, London.

If any apology be necessary for the illustrative plates, it may be observed, that what they want in elegance and finish, is more than made up by the faithfulness with which they have been given, a merit they might not have possessed, had they passed through the hands of an engraver.

EXPLANATION OF THE PLATES.

PLATE I. fig. 1, — A group of *Pentacrinus Europæus* of the natural size.

Fig. 2, — The same magnified : — *a*, an individual fully expanded, shewing the mouth in front and the anus, + ; — *f, f*, indicate the bases ; — *b*, another individual in a somewhat closed state ; — *c*, one shewing the manner in which the animal sometimes coils up its stem ; in both of these last from the position of the animal, the auxiliary side arms are conspicuous ; — *d*, an individual only so far advanced in growth as to shew distinctly the articulations of the stem, the perisome, the basil joints of the arms, and the oscular tentacula ; — *e*, an individual so little developed as to shew hardly any of the solid parts, but provided with the means of taking in substance by its oscular tentacula. — These five specimens are represented as attached to the stem of a coralline.

Fig. 3, — The base of one of the arms highly magnified : — *a*, one of the scales of the perisome ; — *b*, first joint of the arm ; — *c*, second joint ; — *d*, third joint in pairs commencing the bifurcation of the arm.

Fig. 4, — One of the auxiliary side arms highly magnified.

Fig. 5, — The apex of one of the same in an early stage of growth, still more magnified.

Fig. 6, — The body of the animal considerably magnified, the arms being removed from their articulation with the Perisome : — *a*, body or stomach, &c. — *b*, valves of the mouth ; — *c*, rectum in its elongated state ; — +, extreme or anus ; — *d*, oscular tentacula ; — *e*, perisome ; — *f*, auxiliary side arms ; — *g*, upper joints of the stem.

Fig. 7, — A portion of one of the arms magnified, to show the appearance and alternate position of the fleshy tentacula.

Fig. 8, — One of the fleshy tentacula of the arms highly magnified, exhibiting its capitate cilia.

PLATE II. fig. 1, — The basis of a *Pentacrinus Europæus*, giving origin to two stems : — *a*, base ; — *b, b*, base of the stems cut off from the second joint.

Fig. 2, — The upper part of a *Pentacrinus Europæus* magnified, showing the more advanced growth of the animal, the trifurcation of its arms, and the spots with which they become ornamented ; — *a, a*, second bifurcation of the arms ; — *b, b*, third, do. — *c*, upper part of the stem. — A figure of the natural size is placed on its right.

Fig. 3, — Body of a *Comatula*, when detached as seen from beneath, of its natural size.

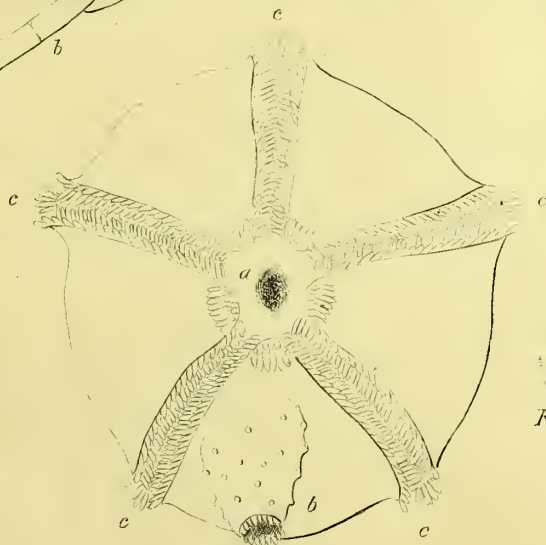
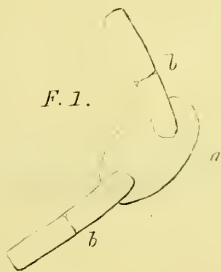
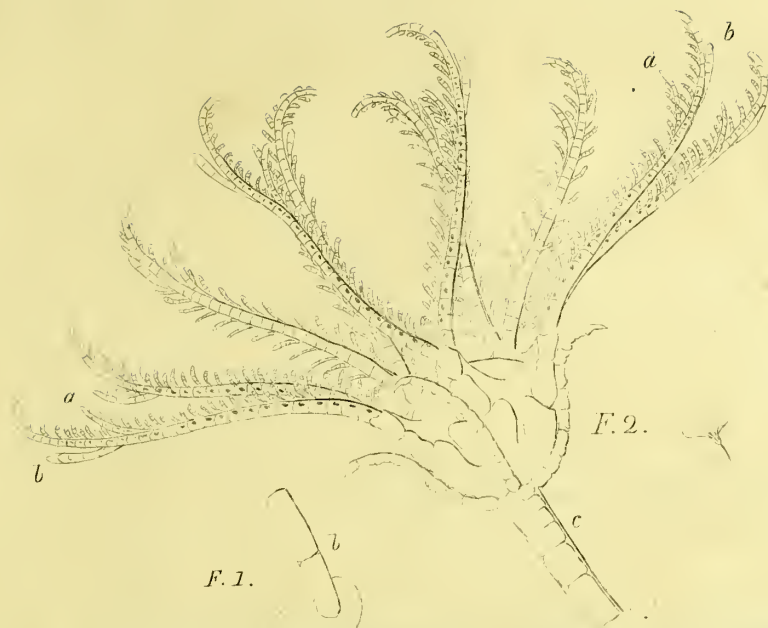
Fig. 4, — The same as seen from above.

Fig. 5, — The same magnified ; — *a*, mouth ; — *b*, rectum and anus ; — *c*, ambulacra with their numerous tentacula.



PENTACRINUS

Europæus
J.V.S. lect



J. V. T. fecit.



WORSHIP OF THE ELEMENTS.

AN ESSAY

ON THAT

EARLIEST SPECIES OF IDOLATRY,

THE

WORSHIP of the ELEMENTS.

~~~~~  
BY J. CHRISTIE.  
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INTRODUCTION.

ST. Paul, in one of his reproofs to the Gentiles, has discovered a knowledge of their idolatrous system, and declared the principles of it in very significant terms.

“ But now, (says he) after that ye have known God, or rather are known of God, how turn ye again to *the weak and beggarly Elements*, whereunto ye desire again to be in bondage ?” *Galat. 4. v. 9.* He had drawn a comparison between the Jews and the Galatian Gentiles, and represented the former, as heretofore pupils under the bondage of tutors, who taught them the elements of the world, or the rudiments of worldly wisdom, or of the law and its ceremonies;* the latter, as in bondage to “*them, which by nature are no Gods.*” The Jews had been admitted sons by adoption, the Gentiles became sons by the gift of the spirit of God. He fears that his Galatian converts would relapse into a state of bondage, and it must be observed, that these Galatians were originally Pagans, and not Jewish Prose-

* κόσμος implies ornament and order, and in a secondary sense the world, accordingly στοιχεῖα τοῦ κόσμου affirmed of the Jews, may be no more than those principles of conduct divinely ordained, which were sufficient for a seemly and becoming behaviour.

lytes. For Locke observes, that *πάλιν* “*again*,” cannot here refer to *Στοιχεῖα*, “*Elements*,” (understood, I presume, as Jewish Ceremonies), “which the Galatians had never been under hitherto, but a bondage which he tells them, v. 8, they had been in to false gods.”

If therefore, *Στοιχεῖα* Elements, affirmed of the Jews, denoted the Mosaic Ceremonies, the same word affirmed of the Gentiles, must denote their Pagan worship. It was evidently to excite in his Galatian Converts an aversion from the Ceremonies of the Law, that the Apostle placed these on a level with their previous Idolatry, and branded them with the same title. Locke seems to have pursued the comparison no further, than as St. Paul considered each to have been a state of bondage; but Whitby has observed, that the Mosaic and Pagan rituals were, *for matter*, the same,* and if it be shewn, that an adoration of the Elements constituted the ground of the Heathen worship, which these converts doubtless by this time held in abhorrence, the propriety of St. Paul’s comparison will further appear, and his argument will be seen to have fallen with double force on the Galatians, when he declared that their adopting the Ceremonies of the Law, were as reprehensible as the reverting to those Elements, which had formed the base and spirit of their Idolatry.

Now, that their Idolatrous worship had been originally addressed to the Elements is literally true;† and however their

* See the Note of Whitby on Gal. 3. v. 19.

† This is asserted of the Persians by Herodotus, and of the Ægyptians by Diodorus. From the last of these the Greeks received their Theology, which their Poets disguised and altered; while the Romans derived their religious opinions from Asia Minor, of which Galatia was a province.

polytheism, in later times, might have been designed to personify the attributes of their supreme Jupiter, yet the Elements were even then referred to, to represent those attributes. Thus of the Roman Great Gods (*Dii Consentes*), ten out of twelve were Elements: Vesta, Vulcan and Apollo, Fire and Light; Neptune and Jupiter, Water and Rain; Juno, Mercury and Minerva, Air; Diana and Ceres, Earth; Diana representing that element by its animal productions,* as Ceres, by the vegetable. The remaining two Consentes, Venus and Mars, implied separately, Generation and Destruction, and jointly Nature, or the mutual operation of the other ten. For Nature, is no more than the growth and procreation of perishable bodies, or that Rule of the Deity, according to which all things proceed, under his immediate impulse and the incessant inspection of his providence.

But to omit any further instances, from people whose mythologies are familiar to every one, and not to anticipate in this place, what I shall have to submit respecting those of other more remote, I here content myself with declaring the purport of this Essay, which is to shew: wherefore the Elements were referred to by early nations, and likewise to explain what was understood of the Deity by the means of them, and by what misconstruction they became objects of worship. From which exposition, I trust it will appear, that as the Elements, or principles of good order formerly established among the Jews, were types or shadows of good things to come;† in the same way

* Hence those strangely accounted figures of the Ephesian Diana, engraved in Montfaucon, and elsewhere.

† Thus much is implied by St. Paul in his use of the word *συστοιχῆ*, in the 25th

also, the Mundane Elements worshipped by the Pagans, were adopted as shadows of good things, either experienced or promised; and that the true record of the one, and the completion, or full assurance of the performance of the other, are to be found in the Holy Scriptures.

verse of the chapter above cited; when he says, that Sinai is a mountain of Arabia, and answereth (*συροίχει*) to Jerusalem, which now is.

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**W**HEN that Bond of Duty which originally connected Man with his Creator was broken, and Man became obnoxious to Sin, expiatory Sacrifices were instituted by Divine Command, prefigurative of a more complete atonement. They were afterwards disfigured by many human additions, which, however gross and vain, must nevertheless be considered as attempts, on the part of man, to approach to God, expressing a sense of alienation, the deterioration of man's nature, and a hope of restitution. To this sense of exclusion from the presence and favor of the Deity, was added the fear of excision, as due to sin, and as was actually experienced in the Flood, with a partial exception. This fallen state and merited punishment have been implied, if not directly acknowledged, in every sacred rite of the Gentile world, in their Sacrifices and Ceremonies, in the fables of their Poets, and the devices of their Sculptors, which also had their origin in Religion. It is a very striking proof of the first of these notions entertained by the Greeks, to omit for the present any other idolatrous people, that the Symbol of Restoration placed in the hand of their Hercules,



was the triple fruit, the fruit vainly supposed to have been capable of conferring life, by which man fell. This, as the Greeks reported, was to be gathered in the Garden of the Hesperides, the Eden of those Pagans. It was by the means of such Sculptures as these, that early nations expressed their Religious hope. In developing the meaning of them, we can trace with tolerable clearness, the view they took of the first history of mankind, and with it the progress of error.

This history in the immediate Postdiluvian ages, was preserved by traditions, which it was afterwards designed should be perpetuated by symbols. The story of the Pillars of Seth, though a mere fiction, shews at least, that oral tradition could not wholly be depended upon, and that something more lasting became very soon desirable. The first histories, therefore, would be handed down more or less faithfully, in proportion as the means of commemorating them were perspicuous or ill conceived. The early use of Alphabetick Characters can by no means be inferred from this fiction. That the use of symbols preceded that of letters, and that the former were devised not earlier than the dispersion at Babel, may be concluded from several considerations. The longevity of man before the flood, rendered written records less necessary in those times. The use of a written character would have led to the forming a standard for language, which might have interfered with the merciful dispensation of the Almighty in the dispersion. And the observations of learned men have shewn, that the primitive forms of letters were but the abridged representations of things. So that the precise period at which Symbols were invented, seems to be

more truly expressed, than actually intended by Diodorus, when he thus affirmed of inarticulate speech: "At the time when speech was indistinct and confused (*confounded*), they by degrees expressed themselves in a more articulate manner, and appointed symbols to represent the objects under consideration, by which means they were able to explain themselves intelligibly."\*

The use of symbols therefore, gave rise to letters; the abuse of them produced Idolatry. In tracing the latter, we must consider the principal objects at that time to be recorded, which doubtless, were, the nature of the Deity and his commands, the revelations of his presence, his judgements, and his promises: because, the happiness of man depended on a correct knowledge of these, and on regulating his conduct accordingly. In the second place we may presume, that the selection of symbols would be made from natural objects, as the most evident and intelligible. Thus the nature of the Deity as a spirit, might have been symbolised by wind, his presence by fire, his judgements and mercies by water, and his promises by earth and its fruits. The original tradition, of the spirit of God moving on the waters of chaos, and of all things being created by his word, when he said—"Let there be, and it was," would have furnished probable occasion for the adoption of the first mentioned symbol. It is allowed by the best commentators, that the loss of the Schechinah, that visible sign of the presence of the

\* "Τῆς φωνῆς δ' ἀσήμε καὶ ΣΥΓΚΕΧΤΜΕΝΗΣ ἔσης, ἐν τῷ κατ' ὀλίγον διαρθεῖν τὰς λέξεις, καὶ πρὸς ἀλλήλας τιθέντας σύμβολα περὶ ἐκάστη τῶν ὑποκειμένων, γνώριμον σφίσιν αὐτοῖς ποιῆσαι τὴν περὶ πάντων ἑρμηνείαν." Vol. i. p. 11, 12. Ed. Wesseling.



Deity, induced an early respect for solar light, as its supposed substitute. Hence the origin of the worship paid to the sun and the heavenly luminaries. The catastrophe of the flood renders the next supposition credible, and the recollection of the state of bliss in Eden, and of the virtue attributed to its fruits, would have supplied the last.

Next in order after these important topics, the dependance of man upon his Creator, and the particular history of those who had experienced his wrath or his mercy, were subjects too interesting to be forgotten. The escape of a few from the general destruction by water, those few the renewers of the human race, the depositaries of early revelations, sciences and arts, was deemed necessary to be recorded. Upon referring again to natural objects, it may be conceived, that if the Elements were adopted to commemorate the powers of the Deity, their physical effects combined with those primary symbols, would also represent his dealings with mankind. Hence the Elements and their properties, assumed in a secondary sense to record the number of Males and Females preserved in the Flood, would perpetuate both the memory of the renewers of the human race, and the Great First Cause to whom their safety was to be ascribed. The very symbols, therefore, which recorded the attributes of the Deity, furnished the means also of commemorating the existence of Founders and Benefactors. Hence when the former were revered, the latter partook of the honours paid them, and a very imperfect remedy was provided for this confusion, by the creation of an inferior order of deities under the title of Heroes. In proof of this we find, that in the fabulous history of Ægypt,



as reported by Diodorus, the same deified Elements were used to denote two different sets of objects. After enumerating the first causes of Creation, according to the opinion of the Ægyptians, namely, the Sun and Moon, operating by their eight parts, which were five Elements and three Seasons; that author describes the personification of the chief of these principles under the titles of Osiris and Isis, and the Elements under those of Jupiter, Hephæstus, Ceres, Oceanus and Athene, which he terms the principal deities. But some of these, he adds, were only mortals deified; and are accordingly included in the number of their eight Heroes, which were the Sun, Saturn, Rhea, Jupiter, Juno, Hephæstus, Vesta and Hermes. Some of these, though personified Elements, were reported to have been Kings of Ægypt, where it appears, that an occasional reference of the same emblem to two distinct objects recorded by it, produced a very absurd confusion. To many well thinking persons the examination of these intricate fables may appear useless and unprofitable. But in proportion to the confusion apparent in every early Pagan tradition, the clearness and consistency of the Pentateuch become subject of admiration. The more evident also must it be, that the author of the Pentateuch did not borrow from those traditions, and the greater the necessity for his being divinely assisted.

It is remarkable, that in the enumeration of these Elements by Diodorus, as acknowledged by the Ægyptians, Spirit holds the first place, equally reputed an Element, with Fire, Earth, Water and Air. I apprehend that the adoration of Spirit, identified indeed with the Element Air or Wind, formerly prevailed

throughout the greater part of Asia. The Divine Spirit brooding over the chaotic fluid, is doubtless the occult meaning of that figure worshipped in the East in a sitting posture, on the Lotus, and termed Boudh. In what part of Asia this representation first obtained, or at what time, I will not presume to affirm. In India, certainly before the dispossession of the Aborigines by the Brahmins, who superinduced their later rival worship of the elements Earth, Water and Fire, which constitute their celebrated Triad. The earlier worship I refer to, prevailed at a remote period in Ceylon, of which Viscount Valentia has presented a very curious tradition in the first volume of his travels:—"Two only remained, the world of Brachma in the highest region, and the world of Winds in the lowest." Vol. I. p. 488. Appendix. Doubtless, with allusion to the Peninsula of India northward, and the Island of Ceylon in the south, and to the distinct worship prevailing in each of them. I leave it to the orientalist to consider, whether the Persian word *Baudh*, denoting wind, may have any connection with the Indian Deity *Boudh*, but the coincidence of that word with the Phœnician *Baau*, *Báau*, which was said to be the wife of the wind *καλπία*, is very striking, and the word *καλπία* has been well explained by Bochart, to be *Kul-pi-Jah* (*spiritus ventus oris Dei*), or that wind which was the Spirit of the mouth of God.

The common opinion that Budh upon the Lotus, merely denotes a combination of fire acting upon water, I presume to reject, trusting to this etymology of the Indian Idol, and I thence infer, that a notion of Spirit must also be included. In this I



shall be supported by a reference to the opinions of other contemporary nations. The Ægyptians, more ingenious in their devices than the Aborigines of India, expressed the Eternal Spirit on the front of their temples, by wings extended across the tympanum, by which they conveyed an idea of air or wind, as the nearest sensible illustration of a spiritual object. The pillars that supported the architrave, were composed of bundles of reeds and other aquatic plants, to denote the primeval waters over which that Spirit brooded: accordingly the Greeks, who borrowed from the Ægyptians, gave the name of *ἀετός*, Eagle, to the tympanum of their temples, that bird being the winged emblem of their supreme Jupiter: but I shall presently have to observe, that the Deity had condescended to make his presence known by a luminous appearance. If the pyramidal figure therefore of Budh had reference to flame, yet jointly considered with the name of that Idol, it would have implied the luminous appearance of spirit. For this reason the Ægyptians added a circular disk, as an emblem of the sun or light,\* which they inserted between the expanded wings above their sacred porticos. The Phœnicians, a rude and early people, from a want of proper means to express their ideas graphically, consecrated *two* obeliscal stones for the purpose above alluded to, and they dedicated one of them to Fire, and the other to Spirit: *δύο σήλας πυρί τε καὶ πνεύματι*, says Eusebius, *de Præp. Evang.* p. 23, thus symbolising the Presence and the Essence of the

\* This seems to be a proper explanation of the words of Eusebius: "*κύκλον ἀεροειδῆ καὶ πυρωπὸν χαράττουσι*." *De Præp. Evang.* p. 27.



Deity, which they could not separate ;\* and such were probably the Termini set up in Greece by the Pelasgi.†

The similarity of the conical heaps formerly respected in different parts of the world, to this pyramidal figure of Boudh, may lead us to a new explanation of the worship of Hermes or Mercury. He was variously termed, *the leading God* (εὐόδιος, and ἡγεμόνιος), the terminal Deity, the God of Speech and Eloquence, and Commerce among men, the winged Messenger of Heaven. As the polished obelisk (*lævis agyieus*) was dedicated to Apollo, so was the Cippus to Hermes; the boundary Stone, the Bætulian or animated Stone, λίθος ἑμψυχος, the pensile or rocking Stones, termed Ζωαὶ or *living*, by Pindar,‡ were, I apprehend, equally sacred to him. They were designed for nearly the same memorial as the Indian *Boudh* seated on the Lotus, and probably the use of all of them arose from an ancient tradition imperfectly understood: That God was a Spirit, that the Spirit of God acting upon the waters, effected the creation of the visible world, that that same Spirit governed the world, and assigned to all men their limits, and divided their speech. Since, to use the language of St Paul, *Acts* 17, v. 24,

\* So the Psalmist, Ps. 139. 7. “Whither shall I go from thy Spirit, or whither shall I flee from thy presence?”

† Thus on a well known Colonial Coin of Tyre, two upright Stones are represented, with an inscription, terming them *ambrosial* or immortal. By the side of one of them is a Vase of Fire, by the other a Tree, perhaps the symbol of Air, and therefore sacred to Boudh or Mercury. Beneath the whole is a Marine Shell the Murex, the emblem of Water, and specifically of Tyre. By which is implied, that the eternal and ever present Creating Spirit was the Deity originally acknowledged by the more enlightened of the Tyrians.

‡ Δίδυμοι γὰρ ἔσαν Ζωαὶ. Pyth. od. 4. v. 371.

26, "God that made the world and all things therein—hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the *bounds of their habitation*."

These divine honours then, paid to Terminal Stones, might have been as early as the first generations after Peleg, in whose time the earth was divided; the boundaries of nations being then set out by divine appointment, and enforced in the case of disobedience by a multiplication of languages.

Thus much respecting the first objects of Hieroglyphical records. The second, abstractedly considered, were preserved by Astronomical allusions. It has been supposed that the *Shechinah*, that luminous token of the presence of the Deity, was withdrawn from men after the time of Noah. To his descendants, the disappearance of the sun in the winter months would have enforced a melancholy recollection of this loss, and the return of that luminary in the spring would have been greeted as the pledge of restoration to divine favour. Accordingly, various solstitial rites were invented in different countries, to celebrate the elevation of the sun after his return from the winter portion of the sphere. Hence the use of the olive bough in the Litanies of the Greeks, if it be true what Porphyry asserts\* of the upper and under surfaces of its leaves, alternately reflected according to the change of the seasons. The wild olive was for this reason said to have been brought by Hercules to the neighbourhood of Pisa, where the chariot races were instituted in honour of the sun. But the approach to and communion with the

\* De Antro Nympharum, c. 33. p. 29. Ed. Van Goens, 1765.



Deity, so much longed for by the Pagans, were expressed in a very evident manner by the Greeks, at their Olympic Games, in a banquet which they termed *Theoxenia*, because a familiar intercourse between the Gods and mortals was implied by it.\*

Pindar has merely hinted, that the Olympick Games recommended the scheme of the Metempsychosis, but in the later institution of the Circensian Games by Romulus, the doctrine was very distinctly enforced. It is probable that a contemplation of the different degrees of splendor in the heavenly bodies, compared with the sun, might have led the Chaldean founders of idolatry to expect a gradual approach to the fountain of light, and to imagine a series of stages of existence, previous to

\* *παρὰ τὸ δοκεῖν, τότε ξενίζουσιν τὰς θεάς.*

Scholiast. in Pindarum. Olymp. od. 3.

Similar Feasts at Rome were termed *Lectisternia*, from couches set in order, on which the Gods were supposed, or were invited, to recline. Horace alludes to them, Carm. lib. 1. od. 37.

————— nunc Saliaribus  
Ornare pulvinar Deorum  
Tempus erat dapibus, Sodales.

Hence, the common representation of a Banquet on Greek and Roman Sepulchral Marbles, implies a final state of beatitude and rest, and communion with the Deity.\*

The most solemn rite of the Christian Church is properly termed Communion, and the Author and Finisher of the Christian Faith eminently asserted his Divinity in the original institution of it. It is one of the many instances, in which the Christian Dispensation appealed to the understandings and feelings of the Gentiles, and the ready and vast influx of Pagan Converts, on the first promulgation of the Gospel, is thereby accounted for. The solemn Supper here noticed, was acknowledged by them as the spiritualising and perfecting a rite they were well acquainted with. It offered them an intimate union with God, which they had in vain expected in their *Theoxenia* and *Lectisternia*.

\* A great deal may be seen on this subject, and upon others that will be mentioned in this Essay, in the curious Tract of Windet de Vitâ Functorum Statu, ex Hebræorum et Græcorum comparatis sentiis. Lond. 1677.



a final admission to the Divine Presence. Nevertheless, the limitation of such a series to the number seven, must be rather attributed to ancient traditions preserved by them, than to particular speculations on the planetary system. The Creation in seven days, and the supposed continuance of this earth as many thousand years, the last thousand of which, it was reported, would be a Sabbatical Millenium, might have occasioned their adapting the solar system to the scheme of their Metempsychosis, and I am inclined to suspect, that a notion of this Sabbatical rest may be traced in the *μύχθων ἀμπνοά*\* of Pindar, which was declared to be the reward of Victors in the Grecian Games. The doctrine of an ascent to a state of rest through seven previous stages, was exemplified by that tower at Babylon dedicated to Jupiter Belus, in the temple described by Herodotus, lib. 2,† which seems to have furnished a model for the Pagodas in several eastern countries, where the worship of Boudh prevails. Thus, however, the presence of a beneficent Deity, the Author of all Good, was hailed under the symbol of Light, but of the Punisher of Evil, it was dreaded under the emblem of Fire. Such was the Brahminical Deity in his destroying capacity, and yet, as in wrath remembering mercy, the same *Siva* was entitled Regenerator as well as Destroyer.‡

\* Olymp. od. 8, v. 9.

† The table, the couch and other furniture of this upper chamber, denoted beatitude and rest. See before note, p. 10. See also the account of the Tomb of Cyrus and its contents, in Strabo. V. 2, lib. 15, p. 1061. Ed. Casaub.

‡ So the Psalmist speaks of the presence of the Deity to the wicked :—"Our God shall *come*, and shall not keep silence : a fire shall devour before him. Ps. 50, 3. And elsewhere :—"Thou turnest man to destruction ; and sayest, return, ye children of men. Ps. 90, 3.

Let us next enquire whether any very ancient records remain of signal punishments inflicted. The discovery of such would place my third conjecture upon solid foundation.

In the mythology of the Chinese we find certain personages termed Tchín, the number of which, the date of their appointment, the symbols they are invested with, and their employments, bear too decided a reference to the Mosaic deluge, to allow of any doubt as to their original. Among the various representations of them on works of art, I have observed them representing the Elements in a double complement. An attentive consideration of them has led me to suspect, that of the second set of fabulous deities recorded by Diodorus, Hephæstus and Vesta, Jupiter and Juno, Saturn and Rhea, Hermes and the Sun, are no other than distinguished personages of both sexes, who, from their merits were deemed worthy to be held in recollection, but were not originally designed for objects of worship. These Tchín, eight in number, are said to have been appointed by Fohi as guardian spirits for the protection of mortals. The age of their founder, contemporary with Noah, is generally admitted. They are, with few exceptions, represented on water, frequently standing on fish, and various marine animals. They may be rather viewed as Heroes than Deities, being frequently represented invoking a superior personage. In a very extensive and elaborate drawing in the possession of F. Douce, Esq. they are engaged in desperate conflict with certain marine monsters; a part of which are represented, bearing bivalve shells on their backs, or otherwise cased in crustaceous armour.

The following extract from a periodical work, the *Athenæum*\* of Dr. Aikin, will better explain this contest, and the characters of the combatants.

“In the beginning of the world,” reports the learned Editor, on the authority of a correspondent from China, “there lived *Tsing-quas*, monsters with men’s faces and fishes’ bodies, who desolated the face of the waters, so that ships could not sail: Those eight persons who escaped their rapacity, by the charms of music, which they invented, attracted the savages from the seas, and killed them all. They are now Gods, and live in *Ti-shan*, an island in the interior of China, very high, and very large, from whence those Divinities can mount to the sky, or, as they are very light, can live in the clouds.

“1. Hong-chong-li, by the flirt of his fan could blow you to the end of the world, without killing you; unless he pleased.

“2. Taat-quala keeps eternal fire in his calabash; he must keep it in the inside, or he will burn up the world.

“3. Chum-cu-lo plays on a small drum or Tom-tom.

“4. Li-tong-pan, first inventor of Swords; he carries a two-edged one in his hand, with which he killed the *Tsing-quas*.

“5. Ho-sing-co, a virgin, who made an iron basket, which she could enlarge or contract at pleasure: by the extreme beauty of her person, the charms of her conversation, and the powers of music, she attracted the *Tsing-quas*, who came into the basket, and were destroyed.

“6. Hong-chong-tsee invented a flute, the sound of which brought beautiful pheasants, and all other kinds of birds, from the extremities of the earth.

\* For June, 1808.



“7. Lum-tsoi-wo made a bamboo basket, in which was every kind of sweet smelling flower, and when he took the top off, all the world was covered with fragrance, to the delight of its inhabitants.

“8. Tsou-qua-Cow had two pieces of wood fastened together: when he spoke he flapped them, and you might hear him at a wonderful distance.”

In this confused account we may discover the depraved state of mankind in the patriarchal ages asserted, and the general destruction by water of all except the eight, who from a mistake, are selected in this record, to inflict the punishment on the rest.

The various representations of the Tchin on the painted porcelain, and even on the homelier productions of art of the Chinese, furnish many interesting speculations on the religious opinions of that ancient people; and it must be observed, that however recent in point of manufacture may be the works embellished with such devices, the designs are, nevertheless, faithfully copied from earlier models, which through a long course of time, have been repeated by successive workmen, who probably were ignorant of the meaning of the paintings they executed.

In many instances, these figures of the Tchin are connected with certain ancient characters, formed of triple lines placed above or near them, as if explanatory of their titles and offices. But this I can only advance upon conjecture. It is sufficient that I am enabled to assert, that the Tchin were appointed by Fohi, and the trigrams, eight in number, as well as

the personages with which they are sometimes represented in connection, were also devised by him.

The information we collect from Diodorus Siculus, respecting the eight parts of the two first creating principles of the Ægyptians, may perhaps be further illustrated by the following extract from the celebrated book of the Chinese, the *I-king*, as it is cited in the very interesting Essay of Mr. Remusat, on the language and literature of the Chinese.\* “The first principle generated two examples, these two examples generated four images, which four images generated eight lots” (or *Koua*). Mr. Remusat expresses himself little satisfied with the various explanations given of these *Koua*. The definition of them in the *I-king* is condemned by him as of too abstract a nature, and another delivered in the book termed *Toung-kao*, is rejected by him as too arbitrary. Confucius, he observes, considered them to be symbolical, and in general, he adds, a moral and metaphysical sense has been sought in the *Koua*, whereas they should only be viewed under a grammatical reference; since the Chinese are in some sort agreed to consider them as the primitive type of their written characters. pp. 7, 8.

To controvert the written opinions of the Chinese themselves, and of Confucius, on such a subject, may be rather hazardous, even to a sinologist of Mr. Remusat’s ability and application. But it is far from improbable, that all these assertions may be in the main correct, and no one contradict another. It is very true, that in an authentic collection of Chinese coloured draw-

\* *Essai sur la langue et la Littérature Chinoises*—par J. P. Abel-Rémusat.

à Paris, 1811. 8vo.

ings illustrative of the ancient history of China, the origin of letters is shewn, by Fohi pencilling these trigrams or *Koua*, disposed in an octagonal diagram.\* But to omit any discussion on the first formation of the characters of this very ancient people, as far beyond my reach, I will submit to my reader the following names and significations, and the supposed position of the *Koua*, as I have collected them from the Essay of Mr. Remusat:—The first of them termed *Kien* or Heaven, is placed by the Chinese in the southern region; while *Kouen* or Earth is referred by them to the north; *Li*, denoting Fire, they place in the east; *Kan* or Water in the west; *Toui* or Heat in the south-east; *Ken* or Cold in the north-west; *Tchin* or Dryness is allotted to the north-east; and *Siouen* or Humidity to the south-west quarter. pp. 74—79. Hence these lots appear to be no more than the four Elements, and the properties of each of them. Their influence on mankind seems to be acknowledged in a moral and metaphysical sense, by the Chinese referring to Heaven the dispensation of virtues, to earth of affairs, to fire felicities, to dryness directions, to humidity generations. *Ibid.* p. 110.

In the accompanying Etching, from a piece of Porcelain in my own possession, the *Tchin*, classed in pairs, represent the Elements and their properties. I propose them as examples of the ancient use of natural objects for Hieroglyphicks, as well as to shew their connection with the *Koua*; where the element

\* This Collection, in three volumes, was brought from China by Mr. Van Braam, on the return from his embassy. They are now in the splendid library of Mrs. Bliss, of Kensington.



water, as the scene of their action, is designed to record in a general way the great event of a punishment inflicted, and the repetition of a set of Elements combined with their physical effects, denotes more particularly, the powers of the Deity, and his dealings with mankind; while they also convey some idea of the confusion that induced a deification of mere mortals in an early age.

They are thus combined:—Ho-sing-co and Lum-tsoi-wo, Nos. 5 and 7, in the list of Dr. Aikin's correspondent, are exhibited, the one bearing fruit, the other scattering flowers, the productions of Earth, of which I do not hesitate to term them representatives. Of Hong-chong-tsee and Chum-cu-lo, Nos. 6 and 3 in the same list, the former *blows* a flute, the latter bears on his back a *tom-tom*, to denote pulsation, which together, will not inaptly imply the element Wind. Respecting Taat-qua-la, 2, the lame Vulcan of the Chinese resting on his crutch, and discharging fire from his gourd, there can be no occasion for mistake. He probably represents Lightning, and his companion Thunder; for that *Tsou-qua-cow*, No. 8, has also reference to Fire, is certain from the classification of the figures; he is in the clouds, and as his clappers imply noise, a more appropriate effect in nature could not be chosen to be personated by him.

Of Nos. 1 and 4, I venture to surmise, that they imply Life and Death. They certainly allude to Water, because the three other Elements have been decyphered. For this a very natural account might be suggested. The very general tradition that all things were created from Water, might have induced the

Chinese Mythologists to make the figure No. 1, the President of Life; the destruction of all things by water at the time of the deluge, may have as rationally induced them to refer destruction to the figure No. 4.\* The sword is the evident symbol of the latter. But it may be enquired, on what ground the fan can be supposed to represent the former. For this, Windet, in his very curious tract before cited, furnishes me a very probable conjecture.† The “*Mystica vannus Iacchi*,” was that winnowing fan, which separated the corn from the chaff, by dispersing and bringing it back alternately, by which process the chaff would be blown to a greater distance, and the grains of corn being heavier, would remain in the centre of the thrashing floor. This was conceived according to the notions of the Ægyptians and Greeks, as the probable vicissitude that every created being underwent, an alternate state of life and death, to which some may have doubted, whether they assigned any determinate period.‡ He adduces some other inge-

\* Hence the Bacchus of the Greeks was the God of Humid Nature, the President over Life and Death, and himself subject both to generation and destruction. He was also διφυής of two sexes, because both sexes were preserved among the patriarchal eight.  
† P. 29.

‡ In the time of Pindar, we find the period to these vicissitudes actually defined. Olymp. od. 2. v. 123.

ὅσοι δ' ἐτόλμασαν ἐς τρεῖς  
ἐκατέρωθι μείναντες,  
ἀπὸ πάμπαν ἀδίκων ἔχειν  
ψυχὰν,

“But as many as had the fortitude to persist in keeping their souls blameless, to the extent of three vicissitudes above, and three beneath the earth (in the invisible state, in Hades), were then forwarded to the islands of the blessed, &c.” An idea borrowed from the Jewish notion of a Sabbatical period of rest and beatitude, which doubtless, Pythagoras, who travelled to the east, learnt from the Hebrews,



nious references to the same effect, and he notices a base application of a passage in Scripture by the degenerate Rabbinical Philosophers. "*Thou turnest man to destruction, and sayest, return, ye children of men.*" Whereas the history of their own nation would have furnished the true solution of the passage. For how often by the judgments of the Almighty upon them, was their state all but annihilated by invasions and captivities, on the occasion of their repeated idolatries? And a similar visitation on the great empires that have successively risen and been destroyed, to make way for that which is to be a lasting kingdom, has been a powerful illustration in later days.

There are many passages indeed in Scripture, the force of which is in part lost to us, from our not fully comprehending the vices of ancient nations, which had commerce with, and furnished proselytes to, the Jews. Such, I presume, is the following, which Windet has noticed, containing a terrible warning to Christians, and equally alarming to the Gentiles of old, whose false speculations it lashes. They are the words of John Baptist—"whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." *Matth. 3, 12.* Containing a true and complete refutation of the above erroneous supposition. According, however, to the Pagan notion,

and brought with him into Magna Græcia. "*Sibi quam subsicivam—fecerat,*" says Apuleius, apolog p. 457. Ed. Delph. and thence, doubtless, Pindar, and probably all the Mystagogues in the Colleges at Agrigentum, Capua and Nola, derived their metempsychic notions.



Dr. Aikin's correspondent observes, that the Tchín, No. 1, "by the flirt of his fan could blow you to the end of the world, without killing you; unless he pleased." These speculations might be further extended, to the memorial of the Deluge preserved in the Incarnation of the Indian Vishnu, and to the Arkite Rites illustrated by the great Bryant; but I content myself with this instance, from a people whose religious monuments are as yet but little understood.

I have now to shew, that the promises of the Deity respecting man's final reinstatement, were symbolised by earth and its fruits. This will be best understood in the first instance, by the reader's recalling to mind, that the *Δημήτηρ*, or Mother Earth of the Greeks, and the corresponding Ceres of the Romans, representing corn and the fruits of the earth, were that Pagan Goddess, in honour of whom mysteries were instituted at Eleusis, in which were held out to the initiated an obscure promise of a future state. But this matter must be taken up from a higher source.

In the preceding division of my subject, I took occasion to notice, that the eight Heroes of the Chinese mythology were occasionally represented, invoking a superior personage. This is no other than Tong-fong-sok, their God of Immortality,\*

\* This personage, in combination with other symbols, furnishes the following Hieroglyphicks on Chinese Porcelain:—When on foot, with a bough on his shoulder bearing three of these fruits, and in company with a Female riding on the Fung Hoang (a bird so termed by the Chinese), he denotes Eternity, and the Female Spirit; and these figures jointly, Eternal Spirit: which I conjecture to be the two examples produced by the First Principle, mentioned in the I-king. The Eternal Spirit is otherwise expressed, by the compound symbol of Tong-fong-sok holding this fruit, and riding on a stork as an emblem of Wind, or Spirit.

whose characteristic symbol is a fruit peculiar to China, which he bears in one hand ; either singly, or in a triple cluster. I venture to term this personage the Hercules of China, and to compare him with a well-known bronze figure in the Towneley Collection of Antiquities, now in our National Museum, of Hercules holding the three Hesperian apples, while behind him, to shew where he gathered them, appears a tree with a serpent entwined round it. But I have in my own possession an article perhaps not less ancient than the Towneley Bronze, that is equally illustrative of this subject. It is a Terra Cotta of that earliest ware termed, perhaps not improperly, Carthaginian. It consists of a cluster of three Pomegranates bound together by a serpent, which is coloured with a black and purple varnish, and the scales faintly and delicately tooled. This valuable relick, presented to me by my very intelligent friend H. Tresham, Esq. R. A. was from a tomb in Magna Græcia. The works of D'Hancarville and others on vases, will furnish several interesting compositions, which represent the gathering of such fruit in the garden of the Hesperides. In all these cases, the fruit must be supposed to convey the gift of immortality, and in this sense it is presented on many religious works of Greek art.

The origin of Serpent worship may be here distinctly traced. As the supposed guardian of the fruit of life, this reptile is cherished and fed in the pagodas of Hindustan to this day,\* and

\* A military friend, Major S. informed me, that having once retired to rest under the Portico of a Brahminical Temple, he was disturbed by a *Cobre capella*, and was about to destroy it, but he desisted on the entreaty of the Brahmin. The latter offered



representations of this ceremony very frequently occur on Greek and Roman marbles.\* Minerva, who was also termed Hygia, being the Goddess of Health as well as Wisdom, was accompanied by the serpent, as the symbol both of life and knowledge,† and the staff of Æsculapius, the God of Medicine, or Preserver of Life, was accordingly enwreathed with the serpent.

It is needless to enlarge on so well known a subject as the Atlantic Islands, extolled by Plato, and almost every Pagan Poet. In these were the Hesperian Gardens famed for their fruits. These Islands of the Blessed (for they were so termed), were reported to have been suddenly submerged‡ in the sea.—The loss of Paradise is evidently implied by this story, which gave rise to many others. From such materials, the Greeks devised their fable of Atalanta, who *stooping* to pick up the three

to the serpent a compound of sugar and butter in a tazza. The *Cobre capella*, when fed, glided up the pillars of the portico, and again sheltered itself beneath the cornice.

\* See plate 28, No. 52, of the Terra Cottas in the British Museum, published by Taylor Combe, Esq.

† See a description of the Collection of Ancient Marbles in the British Museum, by Taylor Combe, Esq. part 1, plate 1. The Towneley Bust of Minerva.

‡ The Rev. Dr. S. Henley, in a very interesting note communicated by him to the translator of Dr. Lowth's Lectures,\* vol. 1, p. 213, observes, that the place where the wicked after death were supposed to be confined—from the destruction of the old world by the deluge, the covering of the Asphaltic vale with the Dead Sea, &c. was believed to be situated under the waters; whence he notices the expression τὸν δὲ τάταρον τῆς ἀβύσσου, Job, 41, 23—"the Tartarus of the Abyss." This accounts both for the *submersion* above noticed, and for the popular Gentile notions respecting future punishments, which the Philosophers privately disbelieved, while the chief of them nevertheless acknowledged, they were referrible to early traditions.

\* Lectures on the Sacred Poetry of the Hebrews, translated by G. Gregory, F. A. S.



golden apples, was thrown out of the chase, and accordingly resigned her virgin state. The hope of regaining this state of bliss, and the divine promise that man should be eventually reinstated, were fondly cherished by the Pagans, and recorded though misrepresented\* by numerous fables and devices.

But it is remarkable, that while the Hercules of Tyre and Greece brought the fruit of life from the garden of the Hesperides,† the Hercules of the Celts, drew crowds to him by the charms of eloquence, instructing them in the use of letters; and he was termed Ogmios,‡ as conveying by these letters the mysterious traditions of ancient times. The coincidence of this name with that of Ogma, who devised the Tree Alphabets of the Irish, is very remarkable. Respecting these a great deal is said in that treasure of curious learning, the fifth volume of the Collectanea of General Vallancey. He is there termed Ogma, Ogam or Som, the last of which is expressed in three Ogham Characters, with the following hieroglyphick subjoined, ∙ ∙ which General Vallancey has compared with the Segol of the Jews and Chaldeans, who reversed the stop ∙ ∙ and termed it Sacal, the bunch of Grapes;§ but it

\* That singular prediction of a deliverer in the person of Hercules, in the Prometheus of Æschylus, is a very particular instance. Confident of this, Prometheus exclaims:—τί δ' ἄν φοβοίμην, ὃ θανεῖν ἔ μορσιμον. γ. 933. “What should I fear, whom fate forbids to die?”

† ἐσπερίδων λιγυφώνων in Onomacritus, may perhaps be better rendered:—*Eloquent* Hesperides, than *sweet-voiced*.

‡ See the Dissertations of Schmidt and the Rev. Stephen Weston, in the *Archæologia*, on the Hercules Ogmios of Lucian.

§ Collectanea, vol. 5, p. 86.

may be compared with the Symbol of the Chinese, Greek and Tyrian Hercules. General Vallancey has remarked, that the Chinese word *Si*, a tree, is the root of many others of learned import, and he has also derived nearly the whole of the names of the Hebrew Letters from Trees.

It is here that I may venture to submit an etching from an extremely curious Chinese Tazza, formerly in the cabinet of Mr. Newton,\* that exhibits the Trigrams of Fohi, impressed on the very fruit to which are ascribed such peculiar virtues. Within the dish the characters are expressed by the original cyphers: without, they are more picturesquely displayed on triple clusters of the fruit. The former are the primitive characters of the Chinese, the latter may be considered as the first approach to a cursive character.† Hence, that which in the hand of the Idol Tong-fong-sok is the Fruit of Immortality, on the Tazza of Mr. Newton, is the Fruit of Knowledge. It is triple, with reference to the three male branches from which the earth was re-peopled, and repeated eight times with a different trigram, with reference to the eight, who were altogether the depositaries of Antediluvian learning and traditions. All these memorials of the regret and hope of the early Pagans, shew a deep sense of their loss of communion with the Deity, as enjoyed in Paradise, and of the bodily

\* The same who bequeathed his property to the Literary Fund.

† The circular device in the centre of the Tazza is the Fung-Hoang, or Bird of Paradise, coiled up in that form. It is, I believe, the Chinese symbol of Wind or the Primæval Spirit.

decay and debasement of intellect that resulted from the Fall. They explain also what the Poet expected, when he hailed the advent of a Restorer of things, and a new paradisiacal state —“*redeunt Saturnia regna.*”

The Gentiles who had lost the genuine account of the Fall, supplied an imperfect story. Dr. Kennicott has shewn, that one Tree only standing in Eden was forbidden, and that, not endowed with any particular virtue. That the term “*Trees of Life,*” implied merely “*good for food,*” and that with regard to the particular tree forbidden, the knowledge derived, and the life lost, resulted from the transgression, and not from the fruit.

While I presume to recommend the beautiful dissertation of Dr. Kennicott to all who desire to understand the first chapters of Holy Writ; I also trust, that these traditions and conceits of the early Pagans may not be deemed unimportant, especially by those who feel interested in the calling in of the Gentiles. They are at present fast bound by prejudices, which are only strong, because the grounds of them have been hitherto unexplained. But a knowledge of the causes of these errors, and a clue given to the path which a considerable part of mankind have trodden, in their departure from the worship of the true God, may be one secondary mean of clearing their sight, and enlarging their understandings, and of teaching them to retrace their steps. Since most of their traditions, allegories, and symbols, are but mistaken memoranda of pro-



mises long ago made, of the actual performance of which in these later times, it is the devout object of our Missionaries to assure them.

FINIS.

ERRATUM.

Page 10, line 7, dele—"by *Romulus*."







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子





h g f d e b a



a b c f g h



in the center within.

Date of the manufacture of this piece of China ware,

"Made in the year of the Emperor Shing Taw." — supposed to be the first of his Reign, A.D. 1159.





